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THE

KINGDOM OF GOD:

AN EXAMINATION OF THE PROPHECIES RELATIVE TO THE TIME AND MANNER OF ITS ESTABLISHMENT; OR A REFUTATION OF THE DOCTRINE CALLED,

THE AGE TO COME.

BY J. H. WAGGONER.

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INTRODUCTION

It has been well remarked that much of the controversy amongst men arises from a misunderstanding of each other's language, or a misapprehension of terms. This is the first difficulty. Beyond this a pride of opinion and love of triumph prevents many from acknowledging the plainest principles of reasoning. With such it is no use to reason. They will yield to other influences, but not to reason. No matter how plainly a point is proved, the further we argue with them, the more confusion will be the result.

Thus, if I affirm that a sheet of paper is white, and another declares that it is black, it is evident that our opinions of color are so different that we could come to no satisfactory conclusions by examining a hundred other articles. We should only increase the difference between us a hundred fold.

Again, if I affirm that two and two make four, and another denies it, and insists that two and two make five, it will do us no good to engage in a strife of arithmetical calculations, as an *agreement in the result would be impossible*. We must first agree on elementary truths, or *first principles*.

Many try to *evade* a difficulty without *correcting* it. It is of no use to admit that two halves are

equal to the whole, unless we apply the principle in all our calculations. No matter how learned a man may be, he can never demonstrate a proposition if he loses sight of elementary truths. It is just as necessary for the teacher of algebra to add two and three correctly, as it is for the small scholar in the first arithmetic. These plain principles, if applied to questions of faith and morality, would prevent confusion, and tend to bring the children of God to "the unity of the faith."

The principles of christian liberty are but little understood. As there is a great difference between liberty and licentiousness, so there is a just medium between tyranny and anarchy; between oppressive strictness and confusion. He who is restive under just restraint, knows nothing of true freedom. The questions will then arise, What is true Christian liberty? How far may we think *as we please*? And what restraint shall be placed on our faith?

(1.) We may entertain our own faith without regard to the will of our fellow men, whether they appear as popes, kings, councils, inquisitors, or church committees; that is, it is not for them to regulate our faith, or determine what we may or may not believe. The highest office of the servants of God is that of "ambassadors for Christ;" they are not legislators, judges, nor executioners.

(2.) We may *not* entertain any faith contrary to God's revelation. Though man has no right to control our faith, *God has*: for "he that believeth not God hath made him a liar," [1 John v, 10,] for which offense he will be held to an account. If this were not so, and if God had given

to all the right and privilege to think and believe what they pleased, he would be unjust in punishing unbelief, as it would only be the exercise of a given right. As he will punish unbelief, he has a right to *guide our faith*, and as his word is truth, and does not teach yea and nay, he has a right to require that we should all be one—speak the same thing—be of one mind—come to the unity of the faith, and keep the unity of the Spirit.

Then the oft repeated difficulties—"we can't all see alike—every man has a right to his own opinion—learned men disagree," &c., have their origin in *unbelief* and *self-will*, and are a libel on the gospel, and a special plea for infidelity.

But can these principles be so applied as to settle the controversy in the theological world on the fulfillment of prophecy? I should say, yes! without any hesitation; but the plainest principles will settle no controversy *if not acknowledged and applied*. General terms must be explained by those more particular, and the indefinite must be made to harmonize with the definite. On every Bible doctrine Bible expressions may be found in *plain, direct terms*, that is, such as contain no symbols or figures, or only such figures and forms of speech as are of common use, and easily understood. **THESE ARE DECISIVE**; and *all our interpretations of prophecy must harmonize with them*. This is "*true literalism*," and may not be dispensed with, for any consideration. By these principles and this rule we shall endeavor to abide in our investigations in the following pages.

In order to bring the subject before the mind at once, so that we may take a comprehensive

view of the whole field, I will present three questions, correct answers to which will settle the whole controversy.

1. Do the scriptures teach that the world will be converted, and that a majority of mankind will be saved? Or do they teach that the world will grow worse and worse, and that in numbers the saved will be to the lost as the few to the many?

2. Do the scriptures teach that only two classes will exist at the coming of Christ, the righteous and the wicked, one to be saved and the other destroyed? Or do they teach the existence of a third class, neither righteous nor wicked, justified nor condemned, subjects of neither law nor grace, who will have no interest in the events of that day?

3. Do the scriptures teach the pre-eminence of the Jews, and their exclusive right to certain promises in the New Covenant? Or, do they teach the unity of the household of faith, and a perfect equality in respect to God's promises in the New Covenant, and that all *special* privileges and promises to the Jews belonged to the old covenant now done away?

THE KINGDOM OF GOD.

CHAPTER I.

TEMPORAL MILLENNIUM.

The doctrine of a temporal millennium, or the world's conversion, is not taught in the word of God. We learn this (1.) from the explicit declarations of scripture, and (2.) from the great chains of prophecy, or prophetic outlines of this world's history. Some writers and speakers quote largely from the prophets to prove the doctrine, but *their views do not harmonize with the direct declarations of the word*; hence their expositions are wrong. One plain declaration of scripture is sufficient to overthrow a whole theory, and demolish volumes of human reasoning, if they conflict with it. It is well to settle the facts respecting the *object* and *results* of the present age, before passing to the examination of another.

A late eminent theological writer, Prof. Finney, made this doctrine *one of necessity*, as based on the attributes of Deity. Thus: the majority of mankind have been wicked in the past, and if the present dispensation should close soon, or if the majority of future generations should also be wicked, the ultimate number of the wicked would greatly overbalance the number of the righteous, and thus the majority of mankind would be lost. But to say that the majority will be lost, is to say that

God's plan of salvation is deficient in power or benevolence; for infinite power *could* save the majority, and infinite benevolence *would* save them. Hence God's attributes are a sufficient guaranty that a majority will be saved. For we can only judge of the attributes of Deity by their manifestation to us; but if he should fail to save the greatest number, malevolence, and not benevolence, would predominate in his character.*

I scarcely know how to characterize this argument in correct terms, as it involves the character and government of God in the most serious consequences. For,

1. If it proves anything, it proves universal salvation; for if the benevolence of God must be measured by the scale of the saved and lost, there could be none lost, as his benevolence is infinite, and he has no malevolence to claim a share.

2. The position that if a majority are lost it is proof of a deficiency in the divine plan, involves the position that the number saved must be according to the number embraced in the plan, and therefore the plan could not embrace all.

3. It makes the character or nature of the plan of salvation *contingent* on man's acceptance of it; that is, it is benevolent if a majority accepts it; if not it is malevolent.

4. It directly denies the free agency of man, making it *necessary* on the part of God to save a majority without regard to their willingness or choice to be saved. Or,

*See *Discussion on the Second Advent Near*, by Fitch, Cowles, Mahan, &c., p. 5.

5. If man is left to choose, he has it in *his choice* to make God benevolent or malevolent, thus making his attribute depend on the action of his creatures!

6. It denies the *infinity* of God's benevolence by making it a question of degrees; for, according to it, if the majority are saved, his benevolence would be predominant, but if the majority are lost, malevolence would predominate. And of course, if the numbers of the saved and lost were about equal, it would be impossible to determine the character of God!

And the argument charges the worst of these conclusions on the divine government, for the scripture says the number of the saved *will be* to that of the lost as the few to the many. But the benevolence of God and the love of his Son are determined, not by the number that *will* come, but by a provision of free salvation for *all*, so that *who-soever will, may* come and have eternal life. If men will not accept the offer, it does not show any want of love in him by whom the offer is made: it only shows their folly and hardness of heart.

This subject may be conclusively settled by an examination of a few points of testimony; these are furnished in the word in such plain terms that their import is unmistakable.

1. The way to life is narrow and few find it; but the way to destruction is broad and many walk in it. Matt. vii, 13, 14. There is not an intimation in the Bible that the way to life will become so wide that all will walk therein, and the way to destruction so narrow that few or none will find it. See also Luke xiii, 24, 25.

2. The redeemed come out of great tribulation, Rev. vii, 9-15. The Saviour told his disciples: "In the world ye shall have tribulation." John xvi, 33. Paul said, "We must through much tribulation enter into the kingdom of God." Acts xiv, 22. The scriptures nowhere present another company who enter into the kingdom of God through great ease and worldly prosperity.

3. The Saviour did not promise his ministers that all should believe their word. He did not give them to expect that they should meet with the favor of the world any more than he had. But he said: "If ye were of the world, the world would love his own." And "the servant is not greater than his Lord. If they have persecuted me they will also persecute you; and if they have kept my saying, they will keep yours also." John xv, 19, 20. And again when the Jews reviled him he said to his followers: "If they have called the Master of the house Beelzebub, how much more shall they call them of his household?" Matt. x, 25. Who dares to rise above his Lord and say he will be exempt from persecution? Who seeks to be free from the sufferings of his Master? The scriptures teach that the Captain of our salvation was made "perfect through sufferings;" that he was a partaker of our infirmities, that "in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest." Heb. ii, 10-17. But they also teach as clear a necessity that we should suffer affliction or tribulation with him in the gospel. To this his followers are appointed. 1 Thess. iii, 3. It is consequent upon a godly life. 2 Tim. iii, 12. It

is the way to the kingdom. Acts xiv, 22. It stands connected with blessings in this life, and life in the world to come. Mark x, 29, 30. It is necessary to try or prove our faith. 1 Pet. i, 7. It works patience. Rom. v, 3. It yields the peaceable fruit of righteousness. Heb. xii, 11. It works for us a far more exceeding and eternal weight of glory. 2 Cor. iv, 17. It is the realization of Christ's sympathy for his members. Heb. iv, 15. It is the measure of Christ's affliction filled up for the church. Col. i, 24. It is the fellowship of his sufferings in which we are made conformable to his death. Phil. iii, 10. It is partaking of his sufferings. 2 Pet. iv, 13. And will all be counted *as his own* in the day of his coming. Matt. xxv, 40, 45. According to the commonly received view of the Millennium, not one of the above glorious truths will apply to that state. That age will need another gospel. It is a *dangerous doctrine*, calculated to destroy the piety of the believer, by turning his mind to a state of ease; a state free from trials, endurance, persecution, chastisement, temptation, or any of the traits of christian watchfulness and forbearance. The influence of such a belief is apparent in the worldly-mindedness, slothfulness and self-exaltation of the churches of the present age, by which they are acting out the cry of "peace and safety" for the last days. 1 Thess. v, 3.

4. The gospel was not expected to convert the world, but to *call out of the world* a people to glorify God. "Ye are not of the world, but I have chosen you out of the world." John xv, 19. "God at the first did visit the Gentiles to take *out of*

them a people for his name." Acts xv, 14. The saints of God are redeemed "*out of every kindred, and tongue, and people, and nation.*" Rev. v, 9.

5. The Saviour taught that wickedness would prevail on earth till his coming, or to the end of the world. In Matt. xiii, 24-30, is the parable of the tares of the field, which is explained in verses 37-41, wherein it is shown that the tares, the children of the wicked one, and the wheat, the children of the kingdom, shall grow together till the harvest, which is the end of the world, and the reapers the angels of God, will make the separation at the coming of Christ. See Matt. xxiv, 30, 31.

6. The last days will be days of peril. This could not be true if the church was to triumph on the earth in the last days, or if the world was to be finally converted. When speaking of his coming and of the end of the world the Saviour said: "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." Matt. xxiv, 12-14. In this chapter we notice (1.) Before the end comes, iniquity shall abound. (2.) Endurance will be necessary even to the end. (3.) The gospel will not convert all nations, but be for a witness unto all nations. (4.) In verse 24 is predicted that false christs and false prophets shall arise to deceive, if possible, the very elect. (5.) In verses 42-50, it is shown that even some of the called servants of God will become slothful and wicked, and not be prepared for the

coming of Christ, but finally have their portion with the hypocrites.

Said Paul: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. iii, 1-5. This is according to what the Saviour said: iniquity shall abound, and the love of many shall wax cold. And Paul further says, [verse 12,] "All that will live godly in Christ Jesus shall suffer persecution." Thus in the last days perils and persecutions will surround the true church, because the mass of those who profess godliness, or have its form, will deny its power.

Peter said: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming!" 2 Pet. iii, 3, 4. How could these scoffers arise and deny his coming, and persecutions and perils exist, if all were converted long before his coming?

Our Saviour has given scripture examples on this subject: "And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought,

they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be when the Son of man is revealed." Luke xvii, 26-30.

These are plain, definite declarations. They need no studied argument to show their force as applied to this question. The only mystery is that any will presume to offer their "expositions of prophecy" to sustain theories conflicting with such plain statements.

But there are other New Testament proofs on this subject, upon which there will perhaps be as little diversity of opinion amongst the generality of Bible believers as upon the above positive testimonies. It is generally held by the Protestant world that the revelation of the Man of Sin marks the rise of the Roman apostasy. Of his end Paul says, "whom the Lord shall consume with the spirit of his mouth and destroy with the brightness of his coming." 2 Thess. ii, 8. That "his coming" is literal, (not merely his spiritual presence, or a general diffusion of his principles, as is often taught,) is evident, for, (1.) This is the subject introduced in this chapter. Verses 1, 2. (2.) Reference is made to a former letter [verse 2] in which the personal appearing of the Saviour is taught. 1 Thess. iv, 13-18. (3.) With his coming is associated "our gathering together unto him." Comp. Matt. xiii, 24-30, 37-43; xxiv, 29-31: xxv, 31, 32; 1 Thess. iv, 17, 18. By establishing these facts another point is established, namely, the Man of Sin—the Son of Perdition—that Wicked, who opposeth and exalteth himself above all that is called God or is

worshiped, will not be destroyed until the coming of Christ. This fact is destructive of the doctrine of the millennium.

Again, it must be admitted that the seven trumpets of Rev. viii—xi, reach to the end of this age. Events under the seventh trumpet prove this; such as the anger of the nations, the wrath of God, the time that the dead should be judged, and of rewarding the saints. But the last trumpet introduces a woe upon the inhabitants of the earth, and not a blessing; the anger of the nations, and not peace; and it is easily proved that the seven last plagues, in which "is filled up the wrath of God," (Rev. xv, 1,) are poured out under this trumpet. This point cannot be evaded by allowing a period of apostasy *after* the millennium; for the Man of Sin exists from the falling away to the Saviour's advent; and the three last trumpets are woe trumpets, and not the last alone. Rev. viii, 13; ix, 12; xi, 14. Testimony similar to this may be adduced from the other prophetic writings, but we reserve it for another branch of our subject.

Some suppose that because the heathen will be given to Christ, and the uttermost parts of the earth, that he will therefore as Saviour of sinners, possess them, convert them, and forgive their sins. But they seem to forget that Christ is to put off the robes of his priesthood, and put on the garments of vengeance. Isa. lix, 17. They do not consider that "the day of salvation" will close, and the "great day of his wrath" will come. Rev. vi, 16, 17. The Saviour ascended on high as a priest or intercessor, and is there to sit down at his Father's right hand till his foes are made

his footstool. Ps. cx, 1. And then will Ps. ii, 8, 9, be fulfilled which reads: "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt rule them *with a rod of iron*, thou shalt *dash them in pieces* like a potter's vessel." No conversion is contemplated here; they are given into his hands to be destroyed, or broken and dashed in pieces. This is when the great day of his wrath is come; when the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men; would hide from his presence. Rev. vi, 15-17. When he shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. 2 Thess. i, 7, 8.

Thus the intercessory work of our Saviour does not contemplate the conversion of the world as a finality, but it will close with the giving of his enemies into his possession, making them his footstool, or putting them under his feet. And he will come as King of kings and Lord of lords, (of the kings and lords of this world,) to destroy them and their armies. Rev. xix. Then instead of looking for a time of peace when the Lord has not said peace, it would be better to listen to the admonition to be wise, and serve the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Ps. ii, 10-12.

The proofs given in this chapter are plain and conclusive on this subject. We shall next examine the scriptures concerning the destruction of the nations, and see if we can harmonize the great

outlines of prophecy with these particular facts. If we do, we may safely say we have the truth; for the truth is where there is an agreement of general and particular declarations, of principles and facts, of premises and conclusions.

CHAPTER II.

NATURE AND EXTENT OF THE COMING JUDGMENTS.

The Saviour foretold the destruction of Jerusalem and her children, and declared it was because they knew not the time of her visitation. Luke xix, 41-44. By this we are to judge that they might have known the time. God never visits a nation, or an age in judgment without first warning them of the impending danger. So it was with the Antediluvians, the Sodomites, the Egyptians, the Ninevites, and the Jews. And by these examples we learn, also, that it is not necessary in these warnings that all become convinced of the danger; (for some will not believe;) but it has always been deemed sufficient in the development of God's plan, when those who tremble at his word, and are willing to believe, have been so fully warned that they might have an opportunity to escape. Such was the warning to Noah, to Lot, to the Hebrews, to the people of Nineveh, and to those Jews who believed the preaching of Christ and his apostles. The others of these several ages, having had the same warning, "knew not" till their destruction came upon them. There was no

necessity for the ignorance of Jerusalem, for God had spoken of the judgments to be visited upon sins such as hers, by all the prophets, beginning with Moses, who had forewarned them of these very things. See Matt. xxi, 33-45. Thus in all cases God's throne is clear, and they who sin, alone have to bear their iniquity.

Jerusalem might have known, and knowing, might have averted the impending judgment; for Jesus declared his willingness, yea, his desire, *often* to have gathered her children, but they rejected his offers of mercy. Matt. xxiii, 37. But there was one class who were especially guilty, and more than all others deserving of the wrath which fell upon that guilty nation; to wit, those who were instructed in the word of the Lord, but had "taken away the key of knowledge;" who would neither enter in themselves, nor suffer others who were willing to enter in. Luke xi, 52. Their guilt was like that of the watchman at whose hand the Lord will require the blood of those who fall unwarned. Eze. iii, 17-20.

Another destruction, great and terrible is spoken of in God's word; and it becomes all who have any regard for the word, and the salvation of themselves and their fellow-men, to inquire, against whom the threatenings are pronounced, and at what time they are to be executed. If these judgments be proclaimed, and yet it be not known whether they are near or far off; whether at the coming of Christ, or one thousand years subsequent to his coming; or whether the destruction will overtake few or many, the trumpet will then give an uncertain sound, and "who shall prepare himself to

the battle?" These different views are being proclaimed; and if the destruction will not take place till a long time after the coming of Christ, or if there be many that will escape that destruction, then those who proclaim the judgments of God as soon coming on "all flesh," or all the unrighteous of earth, are found "false witnesses of God." But if this latter view be true—if the wrath of God is speedily to be poured out on all the inhabitants of earth who are not "Christ's at his coming," then those who put afar off the evil day, or promise a way of escape other than that offered through repentance toward God and faith in our Lord Jesus Christ, are taking away the key of knowledge, and at their hands will be required the blood of those who fall without a warning. Thus it is manifest that, in either case, it is important that we know "what is truth," and that, knowing, we faithfully proclaim it.

From all that is said in the Bible respecting the teachings of false prophets, we should be very careful to avoid crying, *Peace*, when the Lord has said, *There is no peace*. This has been the characteristic of false prophets in all ages, and is to be a prominent delusion in the last days. "For when they shall say, *Peace and safety*, then sudden destruction cometh upon them." There will be those in the last days who will cry *peace and safety*; but instead of *peace* there will be *war*, and instead of *safety* there will be a *snare*. Therefore Zion's watchmen are directed to "Sound an alarm in my holy mountain; let *all the inhabitants* of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel ii, 1. The people are

summoned to hear this alarm as follows: "Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and *all that is therein*; the world, and all things that come forth of it. For the indignation of the Lord is upon *all nations*, and his fury upon *all their armies*; he hath *utterly destroyed them*, he hath delivered them to the slaughter." Isa. xxxiv, 1, 2. This day is spoken of by all the prophets. Says one, "The great day of the Lord is near, it is near and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of *wasteness and desolation*, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the *whole land* shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." Zeph. i, 14-18. Again in the same book it is said: "My determination is to gather *the nations*, that I may assemble *the kingdoms*, to pour upon them mine indignation, even all my fierce anger; for *all the earth* shall be devoured with the fire of my jealousy." Chap. iii, 8. Another Prophet says: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Behold the day of

the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." Isa. xiii, 6, 9. The Lord says by the same Prophet, "Behold the Lord maketh the earth empty, and maketh it waste. The land shall be *utterly emptied and utterly spoiled*: for the Lord hath spoken this word." Chap xxiv, 1, 3. Jeremiah gives an account of this destruction more fully and emphatic than those already quoted. "Thus saith the Lord God of Israel unto me: Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink unto whom the Lord had sent me; to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day; Pharaoh king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all

the kings of the north, far and near, one with another, *and all the kingdoms of the world, which are upon the face of the earth*: and the king of Sheshach shall drink after them. Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel: drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, *if they refuse to take the cup at thy hand to drink*, Then shalt thou say unto them, *Thus saith the Lord of hosts*: YE SHALL CERTAINLY DRINK. For lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for *I will call for a sword upon ALL THE INHABITANTS OF THE EARTH*, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; and he shall mightily roar upon his habitation; he shall give a shout as they that tread the grapes, *against all the inhabitants of the earth*. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, *he will plead with all flesh*: he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried, they shall be dung upon the ground." Jer. xxv, 15-33. It has been supposed

that some nations will escape, but such a supposition is here contradicted; the language is clear and definite—the destruction will be universal and utter; and that it will include the heathen, is plainly stated by the prophets. "Thus saith the Lord God; Howl ye, wo worth the day! For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen." Eze. xxx, 2, 3. Another Prophet says, "For the day of the Lord is near upon all the heathen." Obad. 15. And another, "Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plow-shares into swords, and your pruning hooks into spears: let the weak say I am strong. Assemble yourselves, and come, *all ye heathen*, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge *all the heathen* round about. Joel iii, 9-12.

Now that there is to be, at some period of time, an utter destruction of all the inhabitants of the earth, no one who reads the prophecies can deny; and it is most evident that the scriptures here quoted plainly teach it. Had we the privilege of framing the testimony to our own liking, it would be impossible to present it in language more clear and emphatic. I will now notice a few points in these passages which will serve the twofold purpose of showing the identity of these with certain events spoken of in the New Testament, and of locating the chronology of these judgments, or fixing the time of their execution.

1. *This warning is given*—not because the day of the Lord is nearly expired, nor yet because it is come—but *because the day of the Lord is coming; it is near and hasteth greatly*; therefore the people are warned of those events which are to transpire when that day is ushered in. This alone is sufficient to show that these judgments are identical with those spoken of in Revelation, which will be inflicted in connection with the coming of the Son of man. See the promise to the Philadelphia church. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon *all the world*, to try them that dwell upon the earth. Behold I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. iii, 10, 11.

2. *The alarm is sounded when a great battle, or universal war, is pending.* It is said, in the time of the sixth plague, "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth to the *kings of the earth, and of the whole world*, to gather them to the battle of the great day of God Almighty." Again the warning is given in the next verse, "Behold, I come as a thief. Blessed is he that watcheth." Rev. xvi, 13-15.

3. *They shall certainly drink*; even if they refuse, their refusal is of no avail—it is too late. This must be identical with the threatenings of the Third Angel's Message of Rev. xiv, 9-12, which refer to the plagues, (under which the battle occurs,) in which it is said they "shall drink of the

wine of the wrath of God which is poured out *without mixture* into the cup of his indignation." By comparing the scriptures, we find that Eze. ix, is a parallel to these, where an order is given to those who have the slaughter weapons: "Let not your eye spare, neither have ye pity. Slay utterly old and young, both maids, and little children, and women." Verses 5, 6. These all directly refer to the time when the Saviour ceases to plead with the Father in behalf of sinful men, and judgment without mercy is made manifest.

4. *The voice of God is heard from on high in the midst of these awful scenes.* In the description which I have quoted from the prophet Jeremiah it is said, "The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread grapes, against all the inhabitants of the earth." Jer. xxv, 30. Says John, "And the seventh angel poured out his vial into the air; and there came a *great voice out of the temple of heaven, from the throne*, saying, It is done." Rev. xvi, 17. When Joel foretold the gathering of "all nations," and "all the heathen," to the valley of Jehoshaphat, he added, "The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake." Joel iii, 15, 16. All will allow that the pouring out of the seventh vial or plague, when the voice of God is heard, is in immediate connection with the coming of Christ. The words of the Saviour are, "Immediately after the tribulation of those days shall

the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and *the powers of the heavens shall be shaken*. And THEN shall appear the sign of the Son of man in heaven." Matt. xxiv, 29, 30. The Prophet says it is the voice of God from on high that shakes "the powers of the heavens," and with this agree the words of the Apostle: "For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh *from heaven*. Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only but also heaven." Heb. xii, 25, 26.

5. *When this destruction falls upon the world, God's people will be delivered.* It has been claimed that there are exceptions to these general declarations, which is only true if the righteous can be said to form an exceptional class. But I think the term is not strictly applicable—instead of their being exceptions to these declarations, they form a separate class to whom these declarations can in no wise apply. There are two, and only two, classes—the righteous and the wicked. The scriptures do not teach that there is a class between those who are under the law and those under grace; there can be no medium between condemnation and justification. I know of none who stand free from condemnation but those who are justified; and I can not conceive how any can be justified except through faith in Christ. See Rom. iii, v, and vi. And if vengeance be taken on "them that know not God, and that *obey not the gospel* of our Lord Jesus Christ," of course those only will escape who *know God and obey the gospel*.

When the Lord says "he will plead with all flesh," it is to "give *them that are wicked* to the sword." Jer. xxv, 31. He will "lay the land *desolate*: and he shall *destroy the sinners* thereof out of it." Isa. xiii, 9. Though the land be *desolate*, only the *sinners* will be destroyed. Again, when the earth is *utterly emptied*, "the inhabitants of the earth are burned and *few men left*." Isa. xxiv, 6. Who the *few men* are, may be learned from verses 13, 14: "When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive-tree, and as the gleaning-grapes when the vintage is done. THEY shall lift up their voice, THEY shall sing for the majesty of the Lord." The righteous will sing their triumph, as is shown in Rev. xv. These "few men" are not "left" upon the earth, else the earth would not be *made waste* and "*utterly emptied*," but they are left from the burning. The prophet Joel says, "The Lord shall roar out of Zion, and utter his voice from Jerusalem: and the heavens and the earth shall shake." Jeremiah says he shall shout against all the *inhabitants of the land*; and Joel adds, "But the Lord shall be the hope of *his people*, and the strength of the children of Israel." Daniel had a view of the same overthrow of the nations, and to him the angel said, "There shall be a time of trouble such as never was since there was a nation even to that same time; and *at that time* thy people shall be delivered, every one that shall be found written in the book." Dan. xii, 1. This is when Michael stands up or reigns. It is evident that this deliverance takes place at the coming of Christ,

and not at any subsequent time. Although there may be no dissent from this view, I will notice a few parallel texts from the New Testament. Says Paul, "It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, *when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God,*" &c. 2 Thess. i, 6-8. In his first epistle to the same church he offers words of comfort; that when the Lord shall descend from heaven with a shout, the righteous dead, them which sleep in Jesus, shall arise, and the living be changed, and all caught up together to meet the Lord in the air, and so ever be with him. He adds, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thess. v, 1-3. With "the times and the seasons" of which he speaks, he has here inseparably connected certain events; to wit, the coming of the day of the Lord, the descent of the Lord himself, the resurrection of the righteous dead, the change of the living, their ascension to meet the Lord in the air, and the destruction of those who say, Peace and safety. At the coming of Christ the wheat and tares (righteous and wicked) are gathered, the first into the Lord's garner, the second into bundles to be burned. Matt. xiii, 24-30; also xxiv, 31; Rev. xiv, 19, 20. Many others might be noticed, but these are sufficient.

THE DESTRUCTION OF THE NATIONS.

The second chapter of Daniel contains the outlines of this world's history from the time of Nebuchadnezzar, king of Babylon, about 600 years before Christ, till the setting up of God's everlasting kingdom, now near at hand. The image here presented is composed of four general divisions: the first, or head of gold, being a symbol of the kingdom of Babylon, of which Nebuchadnezzar, as reigning monarch, was the representative. In the interpretation of the dream Daniel said to him, "Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Dan. ii, 37, 38.

To Belshazzar, the Prophet said, "The Most High God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor. And for the majesty that he gave him, all people, and nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive: and whom he would he set up; and whom he would he put down." Chap. v, 18, 19. By this we are taught the universality of the kingdom of Babylon. Of course its successors were of the same extent; otherwise they could not have held the same dominion, and there would have been a break in the chain of argument which teaches the universality of God's everlasting king-

dom "under the whole heaven." The scripture is also positive on this point. By chapter v, we learn that the kingdom was divided, when Belshazzar was slain, and given to the Medes and Persians.

In chap. viii, the kingdom of Media and Persia is represented by the symbol of a ram having two horns. See verse 20. Of the ram the Prophet said: "I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." Verse 4. This was the second or silver part of the image of chap. ii. Its successor is thus introduced: "And another *third kingdom*, of brass, *which shall bear rule over all the earth.*" Verse 39. This third kingdom is symbolized by the he-goat of chap. viii, 5-8, which is interpreted in verse 21, to be the king of Grecia. Of the goat Daniel said: "I saw him come close to the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed *very great.*" Chap. viii, 7, 8.

The fourth division of the image was iron. The interpretation says: "And the *fourth kingdom* shall be *strong as iron*, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise." Chap. ii, 40. The same in chap. viii,

is symbolized by the *little horn* that came forth of one of the four horns that came up on the he-goat; which signifies that from one of the divisions of the Grecian Empire, the *universal empire* of Rome came forth; for it is said the little horn waxed *exceeding great*. It is evident that this is a symbol of the Roman kingdom; for it can be no power inferior to the Medo-Persian or Grecian kingdoms; as the first was called *great*, the second *very great*, but this waxed *exceeding great*. This agrees with the prophecy of the second chapter which gives superior strength to the fourth division of the image—the iron.

Now that the Babylonian kingdom was universal is plainly shown by Daniel's expressions in chapters ii and v; that its successor, the kingdom of the Medes and Persians, was universal, is shown by chapters v and viii, as quoted; that the Grecian, which subdued and succeeded the Persian, was universal, is shown by chap. ii, 39, which says the third kingdom shall bear rule over all the earth; and by chapter viii, where it is symbolized by the he-goat; and that the *Roman* kingdom was universal, and therefore the power represented by the little horn which was exceeding great, is shown by Luke ii, 1: "There went out a decree from Cæsar Augustus that *all the world* should be taxed." As it was the successor of the Grecian, and the fourth in order of these universal monarchies, it was therefore the power represented by the iron of the image.

Again, this iron was subdivided into ten parts, or kingdoms, which is literally true of the Roman kingdom.

In the days of these (ten) kingdoms shall the God of heaven set up a kingdom, which shall never be destroyed; it shall break in pieces and consume all these kingdoms, and it shall stand for ever. The kingdom of God is the power which is to destroy or break in pieces all these kingdoms; this is symbolized in the dream by a *stone*. This kingdom is *first* to be set up; *second* to destroy *all* these kingdoms; and *third* to fill the whole earth.

Daniel's vision of chap. vii, covers the same ground as the dream of Nebuchadnezzar in chap. ii, and some additional facts concerning the divisions of the fourth kingdom. *Babylon* is represented by the *lion*—"the king of beasts"—as gold is more precious than the other metals. The *Medo-Persian* kingdom is represented by the *bear*. In chap. viii, the ram had two horns, (Medes and Persians,) but one was higher than the other, and the higher (Persian) came up last. Darius the Median took the kingdom on the death of Belshazzar. In this vision of chap. vii, the bear raised up itself on one side. Verse 5. The ram pushed westward, and northward, and southward; (to Babylon, Lybia, and Egypt.) The bear also had three ribs in its mouth. The Grecian kingdom is represented by a leopard, with four wings; the wings doubtless denoting its speedy conquest of the world; it had also four heads, as in chap. viii, the Grecian kingdom is said to be divided into four parts, symbolized by the four horns of the he-goat. The symbol of the Roman power is a nameless beast—"dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devour-

ed and break in pieces, and stamped the residue with the feet of it; . . . and it had ten horns."

Verse 7.

Says the Prophet, "I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Verse 8. Of this horn the interpretation says: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand, until a time, and times, and the dividing of time." Verse 25. Says the vision: "I beheld then because of the voice of the great words which the horn spake: I beheld till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time. Verses 11, 12. This does not mean that their lives were prolonged after the body of the fourth beast was destroyed; but their lives were prolonged after their dominion was taken away. The dominion of the lion was taken away when Belshazzar was slain, that of the bear was taken away when Alexander conquered the Persians; that of the leopard when the Romans established themselves masters of the world; the fourth or dreadful beast was to retain the dominion until his destruction. This of course will not conflict with Rev. xiii, where the beast is

said to receive a deadly wound, for the deadly wound *is healed*.

The fact recorded in Dan. vii, 12, is often lost sight of; and it seems to be taken for granted that their lives are taken away when their dominion is taken away; but as this vision corresponds with the dream of Nebuchadnezzar, this 12th verse must be considered to harmonize the vision with the 35th verse of chap. ii: "Then was the iron, the clay, the brass, the silver, and the gold *broken to pieces together*;" which could not be if the gold, silver and brass, were each in turn broken to pieces when its successor took the dominion.

These are termed Heathen or Gentile dominions, and the whole view presents a strong analogical argument for the universality of the everlasting kingdom to be set up by the God of heaven. "The kingdom and dominion, and the greatness of the kingdom," is "under the whole heaven." Here "*the greatness of the kingdom* under the whole heaven," shows that the kingdom and dominion are equal, or of the same extent. The stone that smote the image is a symbol of the kingdom, and this stone (or kingdom) "*filled the whole earth*," not a part of it merely. The kingdoms of this prophecy bore rule over all the earth. So will the kingdom of God. They were universal—before them none could stand up—out of their hands none could deliver.

Now if these kingdoms were universal in extent, when they are destroyed, what kingdom or nation will be left, and where will it be? All that is ever claimed, or can be claimed, in regard to the

extent of these kingdoms, either to meet the demands of the scripture expressions quoted, or the analogy of the everlasting kingdom, I claim here in regard to the destruction of these kingdoms. If any could stand up before them, or resist their will, then may some hope to escape their destruction. But if any escape in the day of their destruction, then I claim that, by analogy, they will be beyond or outside the dominion and greatness of the kingdom which will be "under the whole heaven," for when this *stone* or kingdom destroys all these kingdoms, it will destroy all that exist on the territory which it will afterwards occupy. This is evident from the whole scope of the prophecy. This prophecy renders it certain that the Gentiles or Heathens will not escape in the day of destruction, as it is in respect to Gentile or Heathen dominions that it speaks.

But perhaps it may be said that there is another beast in prophecy not included in those dominions; to wit, the two-horned beast of Rev xiii;—that these four beasts comprized the kingdoms of the whole world, as known to the ancients, but the two-horned beast is a symbol of *American* power, and here is room for the escape of some from the destruction of those kingdoms. That the two-horned beast is a symbol of a power on the *Western Continent*, I firmly believe, but the conclusion that it may therefore escape the destruction spoken of in the prophecy of Daniel, I deny. I will now examine the scriptures on this point.

The "great red dragon" of Rev. xii, is well understood to be a symbol of the Roman empire in its Pagan form, and answers to the "dreadful and

terrible" beast of Dan. vii, as first seen by the Prophet. The seven-headed and ten-horned beast of Rev. xiii, is a symbol of the same dominion under Papal rule, and answers to the same beast of Daniel in another phase; namely, after the rise of the blasphemous, persecuting horn. The dragon gave the beast his power and seat and great authority. Here we have in Revelation the same universality of dominion presented as is given in Daniel; and to render assurance, if possible, more sure, that the same extent of dominion is possessed by the beast, it is shown as a *combination* of the four beasts of Daniel's vision. The lion's mouth, the bear's feet, the leopard's body, the seven heads and ten horns, all serve to show that it occupies the locality of those beasts. It has the characteristics of them all, and doubtless stands as the representative of them all. Then the two-horned beast is brought to view, working miracles in the sight of the first or ten-horned beast, and saying to them that dwell upon the earth that they should make an image to the beast, to which he has power to give life, and causes all to receive the mark of the beast and worship his image. Verses 11-16. By this descriptive work we may identify the two-horned beast in any place. In chap. xix, "The word of God" appears as "KING OF KINGS, AND LORD OF LORDS," to "judge and make war." The issue is thus declared: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which

he deceived them that had received the mark of the beast, and them that worshiped his image. THESE BOTH were cast alive into a lake of fire burning with brimstone." Verses 19, 20.

There can but two *suppositions* arise which would avoid the conclusion here presented, and both are sometimes urged. Either a *remnant* are left in this great national destruction, or else this does not take place at the second advent. It is true that there is a remnant spoken of in this connection, but the Word says: "And the *remnant* WERE SLAIN with the sword of him that sat upon the horse." Verse 21.

To show that this occurs at the second advent of our Lord, I will present and compare a few scriptures. When this battle is about to take place, in which the beast and false prophet are slain, an angel calls to the fowls of heaven to come and "eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of *all men*, both free and bond, both small and great." Verse 18. As this occurs at the revelation of the Son of God and his victory over his enemies, it evidently synchronizes with Rev. vi, 16, 17—the *great day of the wrath of the Lamb*. The same classes are here presented: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens, and in the rocks of the mountains. Verse 15. This is under the opening of the *sixth seal*, previous to the seventh.

But we have the most positive testimony to of-

fer on this point, in the second chapter of the second epistle to the Thessalonians. Here the Apostle speaks of the same Papal Roman power that is in Rev. symbolized by the ten-horned beast, and gives it the several titles of "the man of sin," the "son of perdition," and the "wicked." He says, "then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall *destroy with the brightness of his coming.*"

I will now briefly sum up the points of the present argument sustained by the scriptures quoted:

1. The image of Dan. ii, presents in symbol the four universal monarchies of the world—Babylon, Medo-Persia, Greece, and Rome.

2. The four beasts of Dan. vii, are symbols of the same kingdoms.

3. These kingdoms are all destroyed together.

4. The ten-horned beast of Rev. xiii, covers the same ground or locality that is covered by the four beasts of Daniel.

5. The ten-horned beast and the two-horned are destroyed together, or at the same time.

6. The ten-horned beast, (entitled the wicked,) will be destroyed at the coming of Christ. But with this is linked the fate of all the others.

Therefore, all the powers or kingdoms, represented by the symbols of beasts in Daniel and Revelation, will be destroyed at the second coming of Christ.

These in connection with the proof on the judgments of God in the day of the Lord, bring us to the plain conclusion that,

1. The Lord will destroy all the nations, and all

the inhabitants of the earth—his saints only excepted; and,

2. This destruction will take place in immediate connection with the second coming of Christ.

CHAPTER III.

OBJECTIONS CONSIDERED.

As long as men have "carnal minds" that are "not subject to the law of God," so long will doubts arise in regard to the revelation that he has made. And as long as prejudice is allowed to sway the mind, objections will arise in regard the plainest doctrines of the Word, even with those who regard the Scriptures as truth, and profess to abide by their decisions. Thus, on the doctrine of immortality alone through Christ, the truth is plainly taught—the general principles which ought to govern the investigation of that subject are easily defined; yet many refuse to bow to these principles, and cling to their construction of a single passage or sentence as if their conclusions and inferences were of more value than well-established truths.

The Universalists act on this principle, as well as many other existing sects, whose theories are built up on partial and one-sided views of scripture. I have heard professors of religion denominate certain passages of scripture, "Universalist texts," "Calvanistic texts," "Armenian texts," &c., as if Christ was divided, or God was the author of confusion; as if, foreseeing these several factions in the professed Christian world, he had made provision in his word for the accommodation of their tastes and

prejudices. *That view is true which harmonizes apparently conflicting declarations.* This must be admitted by all. I will illustrate this in noticing the first objection.

I consider the *main positions* of the theory of the Age to Come as mere objections to the great scripture truths presented in the foregoing chapter.

OBJECTION.—Rev. xxii, 2. “The leaves of the tree were for the healing of the nations.”

This text is offered in proof that mortal nations will live on the earth on probation, after Christ comes. I consider that one of two things is indispensable to sustain such a view; namely, either to show that the events of which I have spoken do not occur at the coming of Christ, or that I have misconstrued the testimony of the many scriptures I have quoted. But I think all must admit that I have shown their proper connection, and used them according to the plain, obvious import of their language. Hence the objector’s view of Rev. xxii, 2, must be incorrect. I will now show that it is in perfect harmony with the view that I have presented.

The objection assumes that the blessing of the above passage, and of the 14th verse, is not for the saints of this age, but for those who may become such in the age to come; for the saints will then have become immortal, and cannot need the tree of life; and they will not then be subject to sickness or disease, and therefore will not need healing.

If we were to be guided by the “enticing words of man’s wisdom,” we would acknowledge such reasoning; but the scriptures are our guide, and I

think an examination of them will convince us of the error of assuming a positive position on the strength of mere human reason, on a subject which we cannot fully comprehend.

The “seven churches” of Rev. ii and iii, were either seven literal churches in Asia, or they are seven different states of the church in as many different periods of time. The latter view is doubtless correct, but in either case they are before the coming of Christ, as in each of the four last letters that event is spoken of as being yet future. Of course the members of the “church at Ephesus”—the first of the seven—must come up in the resurrection, to receive their reward. The promise to that church is, “To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” Rev. ii, 7. Here is a point that no sophistry can evade. If the blessing is for them, it may be for all the resurrected saints, and the changed also, even though the wisdom of the world be not able to comprehend all the depths of the counsels of God. To me the promise is precious; and I look forward with joy to the time when all those who keep the commandments may have right to the tree of life, and enter through the gates into the city.

Having now obtained a scripture application of this blessed promise, we are prepared to further examine the text. And the objection is further seen to be invalid in that the whole scene is laid on the new earth, (not in the “Age to Come,”) where there is neither death, nor sorrow, nor crying, nor pain; [chap. xxi, 4;] and in chap. xxii, where it says the leaves of the tree were for the

healing of the nations, the very next sentence reads, "*And there shall be no more curse.*" Verse 3. "Come now and let us reason together." Can sickness or disease exist where there is no more curse? And if, as is claimed, "the nations" will then be on probation, there must be, not only sickness, but also death; for we cannot suppose immortal men will be on probation; and if they were not subject to death, they would not, on the ground of the objection, need the tree of life, but in that respect be equal to the saints. To sustain this objection the text must be wrested from its obvious connection, or death be introduced into the new earth. But keeping in view the promise to the church of Ephesus, and looking at chap. xxi, 24, how plain it is that these nations are "the nations of THEM WHICH ARE SAVED," and not them *which are to be saved*, or which *may perhaps be saved*. These are the nations whose kings bring their glory and honor into the city, the New Jerusalem, which is the city here described.

I consider that the scriptures above noticed remove the objection, and prove that the idea of *healing diseases*, or *removing a curse*, is not implied in the text. To support this view I offer the definition of the word as given by Greenfield. The word rendered *healing*, is *therapeian*. That all may be assured on this point, I copy the following definitions from the lexicon.

Therapeia, service, attendance, aid, help, Lu. 9, 11, *by impl.*, relief, healing, cure, Re. 22, 2; *meton.*, those who render service, servants, domestics; family, household, Matt. 24, 45, Lu. 12, 42, *from*

Therapeuo, to serve, minister to, render service, and attendance, worship, Ac. 17, 25; *by impl.*, to heal, cure, Matt. 4, 23, 24; 8, 16, *et. al.*: whence, *Therapon*, a servant, minister.

The text teaches that the leaves of the tree are for the *use or service* of the nations; they being, as before shown, *saved* in the kingdom of God.

OBJECTION.—Isa. ix, 7. There is to be an *increase* of Messiah's government and peace, which supposes of necessity that it will spread and men yield obedience to it, which it would be inconsistent to suppose of the eternal state.

This objection has been urged by several writers; but it is *their view* of the text that is inconsistent with *their view* of the eternal state. How do they know there is to be an "eternal state" of Messiah's reign, except by the expressions which declare it? and how do they know the *order* of that state, except by the terms that define it? Now the objection involves a conclusion at variance with the terms of the very text on which it is based. The passage reads, Of the *increase* of his *government and peace* THERE SHALL BE NO END, upon the throne of David, and upon his kingdom, to order it, and TO ESTABLISH IT WITH JUDGMENT AND WITH JUSTICE, from henceforth, even FOREVER." If these terms do not point it out as an eternal state, I should be happy to be informed what language would be appropriate to the purpose; but I shall make further remarks on these terms in considering other objections.

OBJECTION.—2 Thess. i, 7-10. This text does not say that the Lord, when he comes, will take vengeance on *all* them that know not God, and *all*

that obey not the gospel; it speaks only in general terms, of course allowing of exceptions.

Those who use this text to prove the destruction of the wicked, would smile at an objection based upon it, against that view, having so much the appearance of caviling; and had not the objection been raised by those standing high in the esteem of many of their fellow men, it might be passed in silence. Though I would not think to prove any great doctrine by a single disconnected text, I think this is in harmony with what I have endeavored to show, namely, that all who are not "Christ's at his coming," are destroyed from off the earth. Let us see what it teaches. "It is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." We notice here the time when the Lord Jesus is revealed; the time when the saints will have rest; and they that trouble them will receive their recompense of tribulation, or vengeance. These are divided into two classes, (1.) them that know not God, and (2.) them that obey not the gospel. Now we have the *classes* disposed of at a *definite time*; let us look at other statements relative to the *same time* to get the *particulars* or *individuals*. "Behold I come quickly; and my reward is with me, to give *every man* according as his work shall be." Rev. xxii, 12. "But as the days of Noe were, so shall also the *coming of the Son of man be*. For as in the days

that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not, until the flood came and took them *all* away; so shall also the coming of the Son of man be."

Matt. xxiv, 37, 39. "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and *destroyed them all: even thus shall it be* in the day when the Son of man is revealed." Luke xvii, 28-30. Thus, not only the classes are destroyed in that day, but **EVERY MAN—ALL OF THEM**; and this testimony removes more than this objection; it removes the objector's *whole ground of argument*, so that all other objections are really cut off by it.

OBJECTION.—Rev. v, 9, 10. The saints reign as kings on the earth; but they do not reign over one another, hence there must be mortal men or nations over whom they reign.

This is an inference altogether unwarranted, and at variance with the scriptures. We have seen by Rev. xxi, that on the new earth there are kings over the nations of them which are saved, who bring their glory and honor into the heavenly city—the new Jerusalem. In chap. xxii, in finishing up the description of the city wherein is the tree of life, and the river of water of life, and the throne of God and of the Lamb, where the Lord God gives his people light, the angel said, "*And they shall reign forever and ever.*" Verse v. Is not the conclusion equally legitimate that mortal men or nations will exist on the new earth for ev-

er and ever? In these and many other objections (and arguments for the Age to Come) the scriptures are wrested from their connection, and made to bow to a system of human reasoning as dangerous as it is erroneous. O that men would "cease to pervert the right ways of God," and let their feeble reason bow to the revelations of his all-wise counsels!

Other points in the text in question I reserve to be noticed in the future.

OBJECTION.—Heb, viii, 8-12. The New Covenant, embracing forgiveness of sins, is to be made with the house of Israel and Judah. This has not yet been done; for the scripture from which the text is quoted, [Jer. xxxi,] says, "They shall not cease from being a nation before me forever," but they are yet rejected and scattered. Hence it must be in the Age to Come. (See *Age to Come* by J. Marsh, pp. 107-109.)

Of all the perversions of scripture consequent upon a belief in that theory, this appears the most glaring and the most fatal. If the new covenant, with Christ the High Priest as its Mediator, his blood that ratified it and rendered forgiveness possible, its blessings to those who avail themselves of its intercessions; if these be removed from our reach and all transferred to the Age to Come, then truly may the gospel believer say, as did weeping Mary, "They have taken away my Lord." In the work above quoted, eight reasons are given why it must be made in the Age to Come, and exclusively with the natural descendants of Jacob. Before going into an examination of these points, I would call attention to a few facts set forth in the scriptures:

1. There are but two covenants contrasted—the old and the new.

2. The first was taken away and the new established by Christ. Heb. x, 1-22.

3. There are two (and only two) orders of priesthood—the Aaronic and Melchisedec.

4. There are two sanctuaries for the priests to officiate in—one on earth made by man, [Ex. xxv, 1-9,] the other in heaven, built by the Lord. Heb. viii, 1, 2.

5. They cannot change places of ministration, for under the first, or on earth, the Mediator of the new could not minister, [Heb. vii, 13-17; viii, 1-4,] and under the second or new, there is but "one mediator," [1 Tim. ii. 5,] which excludes all those of the first order.

6. No sin was taken away by the first, but forgiveness is granted under the second: therefore,

7. The old typified the new, [Heb. viii, 1-5,] and the minister of the new mediates for the transgressions under the old. Chap. ix, 15.

8. Under the old, offerings were made daily, [Heb. ix, 6, 7; x, 1-4,] but under the new, only one offering was made, and that but once. Chap. xi 10, 12.

9. Under the old the priests entered the sanctuary on earth with the blood of others; [Heb. ix, 25;] but under the new, Christ enters the heavenly by his own blood. Verses 11, 12.

10. Under the old, one priest succeeded another, but the Mediator of the new has no successor. Heb. vii, 23, 24.

I hope all will bear in mind these plain scripture facts, not only for their bearing on this objection, but on others that may be noticed.

That this covenant was to be made with Israel and Judah, I acknowledge, for it is so written; that it is to be made in the Age to Come, I deny, and that it belongs *only* to Israel and Judah, I deny, and shall now test these assertions by the Word.

The angel told the prophet Daniel, "Seventy weeks are cut off [from the 2300 days] upon *thy people*." This must be understood of Israel and Judah, who were to fall from their pre-eminence above the nations at the end of that time. Of the Messiah the angel said, "He shall confirm the (a—margin) covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease." Dan. ix, 24, 27. The last week of the seventy determined or cut off upon that people, commenced at the commencement of Christ's preaching, was half expired at his crucifixion, and terminated at the time the apostles turned to the Gentiles. *This whole week belonged to them.*

In fulfillment of this prophecy, at the end of 69 weeks Messiah commenced preaching the gospel of the kingdom by saying, "I am not sent but to the lost sheep of the house of Israel." Matt. xv, 24. He sent forth the twelve to preach the same gospel of the kingdom, to whom he said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Chap. x, 6-8. After his resurrection he commissioned his disciples to preach the gospel, "beginning at Jerusalem." Luke xxiv, 47. This they did, tarrying at Jerusalem till they had received the Holy Spirit of promise, and they went forth preaching

to their brethren in all parts. Afterwards when the Jews contradicted and blasphemed, Paul and Barnabas said to them, "It was NECESSARY that the word of God should *first* have been spoken to you." Acts xiii, 46.

We cannot believe that salvation was more necessary for the Jew than the Gentile, or that either Jew or Gentile could be saved without the gospel of the kingdom; hence this *necessity* was because the prophecy and promise of God must be fulfilled. Peter said to them at Jerusalem, in the temple, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, "And in thy seed shall *all the kindreds* of the earth be blessed. *Unto you first*, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts iii, 25, 26. Paul said of them, "Who are Israelites; to whom pertaineth the adoption; and the glory *and the covenants*, and the giving of the law, and the service of God, and *the promises*." Rom. ix, 4. Also the text which is quoted from Jer. xxxi, is an extract from a letter which Paul wrote to his *Hebrew* brethren, in which he says, "We have such an High Priest," speaking of the covenant as being then established with them, in contrast with the *first covenant* which had ceased; and not only for them, but also for their brethren who had transgressed under the first covenant, was he ministering under the new. Heb. ix, 15.

If all this does not show that the new covenant was made with Israel, I do not know what could be said or done to show it. Can any Israelite rise

up in the face of these facts and say that God has not fulfilled his promise? And can any one have any intelligent idea of Paul's epistle to the Hebrews, chapters vii-x inclusive, who supposes that this covenant has not been made?

It is next asserted that it cannot refer to the Gentiles, but to Israel and Judah.

That Israel and Judah are distinct from the Gentiles, I also admit; otherwise we could conceive of no possible *necessity* of confirming the covenant with one before another; but that it belongs exclusively to one, or now *more to one than another*, I deny. (See *Age to Come*, p. 107, paragraph marked 6.) The scriptures from which I have quoted to show that it was made with Judah and Israel, also show that it was to extend to others as well as them. Thus when Christ commissioned his apostles he said that "repentance and remission of sins should be preached in his name AMONG ALL NATIONS, *beginning at Jerusalem.*" Luke xxiv, 47. If this covenant had not been made with them, and the gospel first preached to them, the scriptures could not have been fulfilled; neither could they have been fulfilled *if it had been confined to them.* See again Acts xiii, 46, 47. "It was *necessary* that the word of God should FIRST have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, *for so hath the Lord commanded us*, saying, "I have set thee to be a light of the Gentiles, that thou shouldst be for salvation to the ends of the earth." See Isa. xlii, 6.

But it may be asked, Can these promises of

the new covenant be said to be fulfilled by the preaching of the gospel of the kingdom to them seven years, and then taking it from them and preaching it to the Gentiles eighteen hundred years?

To this I reply, *the gospel was not taken from them, but they put it from themselves.* See again Acts xiii, 46. And from that day to this it has been preached to them—to all of them that would hear it, as well as to the Gentiles. When Paul says, "Whosoever shall call upon the name of the Lord shall be saved," we argue truly that "whosoever" includes Gentiles, but will "whosoever" exclude Israelites?

But it is said this is the Gentile dispensation, and the new covenant supposes a time when the Israelites will be restored to their former state of national pre-eminence.

This is erroneous in two respects: the terms of the covenant imply no such thing, nor do the scriptures which speak on this subject. Paul in his epistle to the Romans, recognizes the salvation of those only who embrace Christ by faith; of course it is a personal or individual salvation—the same that is offered to the Gentiles or "unnatural branches;" for in respect to the promises of God "there is no difference." Nor can this with any propriety be called the "Gentile dispensation," for the Gentiles were never made *exclusive* or even *pre-eminent* heirs of the promises of God under this or any other dispensation.

The Jews had a pre-eminence even in this dispensation, so that the promises of the new covenant or gospel were termed theirs, but the middle

wall of partition was broken down—the difference abolished, and it was henceforth ordained that the “Gentiles should be *fellow-heirs*, and of the *same body*.” Eph. iii, 6. What this body was, may be learned from the preceding chapter, where the Gentiles are said to have been in the time past “*aliens from the commonwealth of Israel, and strangers from the covenants of promise*.” “But now,” says the Apostle, “In Christ Jesus, ye who sometimes WERE FAR OFF, are MADE NIGH by the blood of Christ. For he is our peace who hath made BOTH ONE, and hath broken down the middle wall of partition, . . . for to *make in himself of twain one new man*, so making peace, and that he might reconcile both unto God in *one body* by the cross. . . . Now therefore ye [Gentiles] are NO MORE STRANGERS AND FOREIGNERS, [from the *commonwealth of Israel*,] but FELLOW-CITIZENS with the saints and of the household of God.” Eph. ii, 12–19.

Jesus himself testified the same thing when he said to the Jews, “And other sheep I have which are *not of this fold*; them also I must bring, and they shall hear my voice, and there shall be ONE FOLD AND ONE SHEPHERD.” John x, 16. Here is a *unity of the flock* which should not be lost sight of; even as the Saviour prayed for them that should believe on him, “*that they all may be one*.” John xvii, 21.

Again, these promises have not failed, as the apostle Paul shows in Rom. ix. He speaks of his “kinsmen according to the flesh,” [verse 3,] and declares that the covenants and promises pertain to them, [verse 4,] and then seems to antic-

ipate the very objection stated; for he says, “*Not as though the word of God hath taken none effect*,” [verse 6,] although the “effect” may be denied by unbelievers, because all of Paul’s “kinsmen according to the flesh” are not converted; but the reason he assigns is, “*For they are not all Israel which are of Israel*,” that is to say, the covenant has been made with Judah and Israel according to the promise, and its rejection by the unbelieving children of Abraham does not make void the word of promise; for such are *not recognized as Israel*; (though they are “of Israel;”) and consequently have no *part in the promise*. From these facts it is very clear that “God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him.”

But we may go further. This equality not only exists—the effect is not only produced, but we have the *agency* and the *means* by which it is produced. Paul declares that the Gentiles are fellow heirs, and of the same body, and partakers of his promise *in Christ by the gospel*. Eph. iii, 6. Thus the gospel of Christ produces a union of Jew and Gentile and it is effected by his “having abolished in his flesh the law of commandments contained in ordinances: for to make in himself of twain one new man, so making peace.” Chap. ii, 15.

As long as the law of commandments contained in ordinances existed, so long was a distinction recognized between Jew and Gentile; the middle wall was broken down and both are made one; “For there is neither Jew nor Greek, there is

neither bond nor free, there is neither male nor female: [in the purposes or promises of God:] for ye are all one in Christ Jesus." Gal. iii, 28. Paul's rebuke to Peter has a bearing on this point. Peter was virtually acknowledging the distinction as yet existing, by conforming to that which had marked such a distinction; but Paul says, "*If I build again the things which I destroyed, I make myself a transgressor.*" Chap. ii, 18.

In this we notice that (1.) The *gospel* had broken down the middle wall between Jews and Gentiles, and made both one, partakers of the same promises; and (2.) He who would build up this wall, and thereby separate between the partakers of the promises are transgressors against the *gospel*.

Let all beware how they undertake to build a middle wall which the *gospel* of Christ has abolished, or endeavor to divide the fold, when the Lord Jesus has said there shall be one fold and one Shepherd.

The old covenant with its ordinances (a sign of enmity and difference) has passed away, and now as there is one God, even so there is one Mediator, and one covenant under which he ministers, and one offering by which we are sanctified, and one flock which he has purchased, and one fold which he has prepared, that we may all be gathered in one body, by one spirit, even as we are called in one hope of our calling. Wherefore let us all strive for the unity of the faith, and keep the unity of the spirit in the bond of peace. Amen.

CHAPTER IV.

OBJECTIONS CONSIDERED.

OBJECTION.—Isa. liv, 1-10. The expressions in this chapter cannot refer to the New Jerusalem; the same that has been forsaken, desolate, &c., is to be built up in the future age. (See *Age to Come*, by J. Marsh, pp. 66, 67.)

This objection would have some degree of plausibility in its appearance, were it not that Paul has settled it otherwise, by applying it to the New Jerusalem, in his letter to the Galatians. A few words of divinely inspired comment are worth volumes of human reasoning, or human wisdom. There are many scriptures bearing on this point, serving to throw light on the expressions of the Apostle. In Matt. xxv, is a parable of a wedding: the cry is made, "Behold the Bridegroom cometh!" See Mal. iii, 1-3.

In Rev. xxi, we are told that the bride is the New Jerusalem; of course the saints will be the guests at the marriage supper. Compare Rev. xix, 7-9, with Luke xii, 32-37. This (midnight) cry was made in 1844, at the termination of the 2300 days of Dan. viii, 14, when Jesus went into the Most Holy Place of the Sanctuary in heaven, before the Ancient of days, to receive his kingdom and dominion. Compare Dan. vii, 9-14, with Rev. xi, 15-19.

The bride—the city—is the capital of the kingdom which he is there to receive; and his receiving the kingdom, (which must be before his return,) is identical with the marriage. Before the

marriage, Paul makes an application of Isa. liv, to the New Jerusalem; and it is evident that old Jerusalem was called the "married wife" in the days of Isaiah, or of the writing of this prophecy. Says the Apostle, "So then, brethren, we are not children of the bond-woman, but of the free." Gal. iv, 31. Yet this free woman, whose children we are by adoption, was desolate, or unmarried, and so continued at least till A. D. 1844, or till the marriage is fully consummated, which must be after that date. Those who bear these facts in mind, and consider Paul's argument in Hebrews, showing that the Sanctuary in the temple of heaven was defiled and needed to be purified or cleansed from sin, can have no difficulty in allowing all that these scriptures say of the New Jerusalem.

There are those that stumble on many subjects by not bearing in mind the apparent interchange of expressions in reference to type and antitype. Thus in Dan. viii, it was said that the Sanctuary should be cleansed at the end of 2300 days; and afterwards in explaining the same vision, in chap. ix, the angel without any qualification of terms, predicted the destruction of the city and the sanctuary, which was literally fulfilled long before the 2300 days terminated! Will not the sanctuary have to be "rebuilt," and some son of Aaron (for no others could minister there) have to come up to cleanse it at the end of the days? So we should suppose, if we treated this subject as many others are treated, leaving out of sight the New-Testament testimony, which shows that there were two sanctuaries, and points out their relation to these prophecies. So the New Testa-

ment informs us there are two Jerusalems, and we must bow to the decision of the scripture which shows their condition, and their relation to the prophecies, and to each other.

But if these expressions be allowed to refer to the present or old Jerusalem, then of course that will be the capital of the kingdom in the age to come; and her children—her seed—must be the saints who will inhabit her, and all who shall become such in that age. The question then arises, What will become of it at the termination of that age? This is an important question, as its settlement has a bearing on our title to the inheritance; and but two suppositions can arise in regard to it; namely, it will be burned up at the end of 1000 years, with the other works that are in the world; or, it will forever continue to exist in connection with the New Jerusalem. In regard to the first supposition, it would seem improbable that the capital of Christ's kingdom should ever be burned up; and if it was so to be, then Isa. liv, (and a great many other scriptures quoted as parallels by the advocates of the age to come,) will not apply. It says; "For a small moment have I forsaken thee, but with great mercy will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee." Allowing the advent to be as soon as 1866, where some Protestant writers begin the millennium, and dating the little wrath at the destruction of Jerusalem, in A. D. 70, the *little moment* will be one thousand seven hundred and ninety-six years, and the EVERLASTING kindness, extend through one thousand years! The *little*

wrath would be its overthrow, and treading down by the Gentiles, and the *great mercy* end in its being burned up by the fire which comes down from God out of heaven!

But the advocates of the age to come may say they do not believe any such absurdity. Of course, then, they believe it will stand forever, together with the New Jerusalem. Let us see how this will agree with the scriptures. Those who inhabit her, or are gathered to her after being rebuilt, would doubtless be her children, her seed, referred to in the text. Now let Paul's reasoning be applied to this view. He makes Agar, the bond-maid, the covenant from mount Sinai in Arabia, answer to "Jerusalem which now is," so that what the scripture says of the free and bond-woman, he applies to the two Jerusalems, the old and the new and there are no other Jerusalems but these two to which these expressions can apply. Now the advocates of the age to come argue as if the scripture said: Release the bond-woman and her son, for the son of the bond-woman shall take the precedence of the son of the free-woman! But "what saith the scripture? Cast out the bond-woman and her son, for the son of the bond-woman shall not be heir with the son of the free-woman." I pray that the Lord will deliver me from ever being gathered to Jerusalem which now is with her children, for so sure as the scripture is true, she with her children will be cast out when the New Jerusalem and her children come to take the inheritance.

Jesus would have gathered the children of Jerusalem, but she "would not;" and for all her sins

the curse of God came upon her. She has been the "married wife"—God's name was named on her—his tabernacle was there; but for her adulterous actions especially with the Romans, she was cast off and utterly rejected. After about 1800 years her bonded children apply to Christ to receive her again, and come and reign in her; but alas for her hopes and theirs: when he comes they find that *he has another Bride!* and the scripture demands that the adulterous woman and her bonded children be cast out. The glorious bride of our glorified Lord is the New Jerusalem. None but the "little flock" fully recognize this fact, and they are "waiting" for him to "return from the wedding." They know that the marriage is to be consummated in heaven, and patiently wait for their Lord to come to take them to the city, where they will be permitted to sit down at the "marriage supper of the Lamb." Then will the prophets be confounded "which see visions of peace for Jerusalem, and there is no peace, saith the Lord God." Eze. xiii.

OBJECTION.—Christ is a priest after the order of Melchisedec; but Melchisedec was both a priest and king at the same time: therefore the priesthood of Christ will not cease at his coming, but will continue while he is a king on the throne of David.

Paul to the Hebrews says the earthly priests "serve unto the example and shadow of heavenly things;" [chap. viii, 5;] but there were certain things which were not exemplified by the priests of the order of Aaron, and there were other things in their ministration to which there is noth-

ing corresponding in the antitype. Therefore it is evident that Aaron and his sons, or the priests of that order, were not complete types of the Minister of the new covenant in the heavenly Sanctuary. They offered a multitude of offerings "year by year;" but he offered but one. Heb. vii, 27; ix, 25, 26; x, 1, 11, 12. Some have endeavored to follow the types so strictly that they have lost sight of this fact, and imbibed opinions subversive of some of the most important truths on this great subject. The points of difference in the ministration of the two orders are specified by the Apostle in his letter to the Hebrews. They could not continue by reason of death; but he ever liveth to make intercession for us. With them the priesthood descended from father to son; his is unchangeable. Heb. vii, 23-25. The reckoning of their genealogy was essential to their being admitted to discharge the duties of their office; but no priests were reckoned of the tribe from which he sprang. Chap. vii, 13, 14. They did not unite royalty with their priesthood; but he is both King and Priest.

As Aaron could not typify the character and priesthood of Christ in these respects, Melchisedec is presented in the scriptures to make up the deficiency. Says Paul, "For this Melchisedec, King of Salem, Priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is King of peace; without father, without mother, without descent, having neither

beginning of days, nor end of life; but made like unto the Son of God; abideth a Priest continually." Heb. vii, 1-3. The record in Genesis would give us to understand that Melchisedec was a real personage, as much as Abraham who gave tithes to him; and he can only be said to have been without parents, descent, &c., as contrasted with Aaron and his sons, whose genealogy had to be carefully preserved, otherwise they were not permitted to fill the priestly office. That this method of expression was common among the Hebrews, who were very careful in preserving such records, we have the very best authority to show. Says Dr. Clarke, "He who could not support his pretensions by just genealogical evidence, was said by the Jews to be without father. . . . This sort of phraseology was not uncommon when the genealogy of a person was unknown or obscure.*

Now the record in Genesis gives us no information in regard to Melchisedec, further than that he

*The *Syriac* N. T. translates Heb. vii, 3, as follows: "Of whom neither his father nor his mother are written in the genealogies; nor the commencement of his days nor the end of his life, but, after the likeness of the Son of God, his priesthood remaineth forever.

Wakefield translates: "Whose name Melchisedec, meaneth king of righteousness; and king of Salem is king of peace: of whose father, mother, pedigree, birth and death, there is no account," &c.

The *Rheimish* N. T. has the following note: "Without father, &c. Not that he had no father, &c., but that neither his father, nor his pedigree, nor his birth, nor his death, are set down in the Scriptures."

Comprehensive Commentary. "The commentators generally agree that what is meant is, that his name was not preserved, or the names of his parents, in the sacred genealogies."

was king of Salem, and priest of the Most High God. Many have conjectured relative to the identity of Melchisedec, and some suppose he was Shem; but all such conjectures must be vain and fruitless, as it is evidently the design of the Author of the Scriptures that it should not be known. If it were possible to ascertain who Melchisedec was, further than the simple statement of Gen. xiv, 18, he would no longer stand a type of Christ's priesthood according to the declaration of Heb. vii, 1-3. All the conditions specified in that scripture regarding Melchisedec are fulfilled in the priesthood of Christ in the heavenly Sanctuary, *and no where else*. He has neither father nor son; that is, he has neither predecessor nor successor *in that office*; for it is in regard to his priesthood that these terms are applied. He has neither beginning of days nor end of life; that is, his office did not come to him because he was born of a certain line—it was not of lineal descent; neither does death cause a cessation of his ministry, as was the case with all of Aaron's order.

But the particular point at which the objection aims is that of his *kingly priesthood*. We have seen that all the other points specified in the type of Melchisedec apply to the ministry of Christ, at this present time, where he is officiating even in "heaven itself, now to appear in the presence of God for us." And is this point an exception? I think not, for several reasons. In the argument of the Apostle to the Hebrews he proves that Christ is superior to Aaron, constituted a priest by the oath of God after the order of Melchisedec. He points out the characteristics of his priesthood,

including its royalty, and sums up in chap. viii, 1, thus: "Now of the things which we have spoken"—concerning the priesthood of Christ—"this is the sum: *We have SUCH AN HIGH PRIEST*"—What kind of a High Priest? *Such a High Priest* as has been described; to wit, a priest who is holy, harmless and undefiled; not subject to death; whose priesthood is unchangeable; not of the order of Aaron, but after the order of Melchisedec—King of Peace, and Priest of the Most High God. And where have we *such a High Priest*? on the throne of David? Let the Apostle answer:—"Who is set on the right hand of the Majesty *in the heavens*." He goes on to teach that the heavenly Sanctuary, where Christ ministers, must be purified with blood; also that he makes but one offering; that he offers it but once; and enters once into the perfect tabernacle to make an atonement. From these facts it is evident that the atonement must be fully made when he leaves, or ceases to minister in, "the Sanctuary and true tabernacle;" and not a declaration of the whole argument will admit of his performing this work a *second time in heaven, or resuming it somewhere else*. The above statements of Paul relating to the Melchisedec order of priesthood, are general; and as generals comprehend the sum of the particulars unless exceptions are directly granted, each particular must be included in the summing up of the argument, as no exception is noticed.

But again, the scriptures prove that that particular specification is now fulfilled by the Minister of the new covenant in heaven. See Zech. vi, 12, 13, which has been quoted (I might say perverted)

to prove that Christ will be a priest on the throne of David. It reads, "Behold the man whose name is the **BRANCH**; and he shall grow up out of his place, and he shall build the temple of the **LORD**; even he shall build the temple of the **LORD**; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.

It is altogether impossible to make this scripture apply to the reign of Christ on the throne of David. It will be perceived at a glance that two persons are introduced by the prophet: the Branch, which is Christ, the Son of God, and the **LORD**, or Jehovah. The Father and the Son. Now if we substitute these names for the pronouns in verse 13, it will read, "And the Son shall build the temple of the Father; and the Son shall bear the glory, and shall sit and rule upon the Father's throne; and the Son shall be a priest upon the Father's throne; and the counsel of peace shall be between *them both*;" that is, between the Father and the Son. This scripture is fulfilled in the position of our Melchisedec priest, "who is set down on the right hand of the throne of the Majesty in the heavens." Jesus himself testifies to his position in Rev. iii, 21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Some will, perhaps, be ready to start in astonishment at the idea that Christ is a King at this present time, and has been during his whole ministry in heaven. But the word of God clearly teaches it, and therefore I believe it.

Not on the throne of David, in the kingdom of Israel, (which is cast down during his priesthood,) but on the throne of God, in the kingdom of the universe. We are taught that if we suffer with Christ, we shall also reign with him; and Jesus promises a seat on his throne to the overcomers. Then if we reign as kings with Christ, sitting upon his throne, is it too much to believe that Christ reigns as a King with the Father, while sitting on the Father's throne? It may be contrary to our ideas of Christ's position during the present dispensation, but if our ideas conflict with such plain teachings of scripture, let them be discarded at once. The word says he shall rule and be a priest on the throne of the **LORD**; and as the *counsel of peace* is "*between them both*" during his *priestly rule*, therefore he is at once "**KING OF PEACE, AND PRIEST OF THE MOST HIGH GOD.**" When I read the words of the risen Saviour to his disciples, that *all power in heaven and in earth* is given to him; [Matt. xxviii, 18;] that men should honor the Son even as they honor the Father; [John v, 23;] and learn that the Father hath *highly exalted* him, even to a seat on his own universal throne, my soul rejoices at the thought that "we have *such* a High Priest" to make intercession for us. Surely they that put their trust in such a Saviour shall not be ashamed.

It is greatly to be feared that we have not considered "the Apostle and High Priest of our profession," in all respects, in the light in which he is presented in the word. It is necessary that we recognize his exalted position, in order that we give him that honor which the Father requires

we should bestow upon the Son while in the joint occupancy of the throne of universal dominion.

Another point claims our attention, which is this: As Christ is a royal priest, or king and priest at once, these offices being united in Melchisedec, it is necessary to fulfill the type of Melchisedec that there be *no genealogical reckoning in regard to either his priesthood or kingship*. We should search in vain to find who was king before Melchisedec, or who succeeded him, or from whom he as king descended. What is applicable to him as priest, is true of him also as king. And so it is with Christ *in regard to that kingship which is united with his priesthood*. He is exalted to the throne of God, not by right of descent, but to fulfill his priestly work there, in which descent was not reckoned. And he is the "one Mediator," having neither predecessor nor successor in that office, so he is the only one that ever will enjoy the high privilege of sharing the power and honors of the throne of the Most High. This fact alone would render it certain that Christ's kingly priesthood is not upon his own throne, or on the throne of Israel, for when he takes that throne it is *as the Son of David*; and it is as necessary that his genealogy be traced to David in order for him to occupy that throne, as it was for the sons of Aaron to prove their descent from Levi, or from Aaron, in order to be permitted to minister in the sanctuary on earth. The objection urged on the priesthood of Christ, is clearly invalid. A correct understanding of his priestly work confirms the view that every case is decided at, or before, his coming; and that his saints will be redeemed, and

his enemies, including all the unredeemed, will be "dashed in pieces" at that time.

OBJECTION.—1 Cor. xv, 23-28. Christ will reign until he subdues his enemies, or puts them under his feet; in Rev. xx, this reign is declared to be 1000 years in duration, from which it is evident that his enemies will not be put under his feet until (or near) the close of the 1000 years; and of course are not all destroyed at his coming.

It can hardly be expected that in stating an objection of so much weight and importance as the above, in such a brief manner, the various views of the believers in the Age to Come should be fully brought out. But to make up for any deficiency in that respect, and to show that I have not misstated their views, I will quote from some of their writings. Rev. xx, 4-6, is invariably used in connection with 1 Cor. xv, as I have stated it above; and it is of the utmost importance to that theory that the events of the latter text be located in the 1000 years of the former. But their connection is merely taken for granted—it has not been, and cannot be, shown. This method of throwing texts together for effect, without showing an evident connection, is quite common with the advocates of that theory. As an instance, a lecturer once quoted Rev. xx, 6, and v, 10, in such close connection, that some of his hearers supposed that he had actually read from the Bible, "they shall be priests of God and of Christ, and shall reign with him a thousand years on the earth." If the question was, a thousand years on the earth, or, not at all on the earth, the first proposition would have the argument, of course; but when, instead

of the latter statement we have it, *on the earth forever and ever*, it makes a material difference.

LET IT BE NOTICED: We never have denied the reign of Christ and his saints on the earth. On the contrary, we contend for an everlasting reign on the earth, when it is fitted for the inheritance of the saints. And when it is considered that the promise of the inheritance does not embrace the old earth, but the earth renewed, and that the saints shall possess it, and dwell therein forever, the very fact that a period of 1000 years is given as preceding that eternal reign, and the "redemption of the purchased possession," is strong presumptive evidence that the 1000 years' reign is not where the eternal reign is, to wit, on the earth.

J. Marsh, in his pamphlet on the Age to Come, pp. 31, 32, after quoting 1 Cor. xv, 23-28, remarks:

"The particular points in these passages to which we would now call especial attention, are the commencement, close, and character of the reign of Christ.

"1. His reign commences at his coming.

"2. It will continue until his enemies are subdued, or destroyed, the last of which is death.

"3. One grand object of that reign is to subdue or destroy his enemies.

"These points are clear and most conclusively proved by the evidence in the case. The number of years between the commencement and close of this reign, Paul does not tell, but John does. He gives us to understand that it will be a thousand years. Rev. xx.

"Verse 7. And when the thousand years are ex-

pired, Satan shall be loosed—of whom it is said in the 2d and 3d verses, that he was bound a thousand years, that he should not deceive the nations for that length of time, and verse 14 gives us to understand that when the thousand years close, 'death, the last enemy' will be destroyed. For death and hell are then 'cast into the lake of fire,' which is 'the second death.'

"The fair conclusion from the testimony of Paul and John, is, that the reign of Christ, when his enemies will be subdued, will be a thousand years. And as this reign commences at the coming of Christ, and as the 'times of restitution,' or 'dispensation of the fullness of times' also begin then, it is certain that those times, or that dispensation, will be of a thousand years duration. This will be the times of refreshing—'the times of restitution'—'his times'—'the dispensation of the fullness of time'—'the reign of Christ a thousand years,' or his millennial reign on the earth.

"Here we might rest the case, without offering any further evidence, feeling assured that we have fully proved our position."

J. M. Stephenson, in his work on the atonement, closely follows Mr. Marsh in his comment on this text. I will quote from him, and then notice both together. On pp. 83, 84, he says:

"With this view we may learn how long a period will be occupied by Jesus Christ in removing all the obstacles out of the way of man's salvation, and bringing back this revolted province into allegiance to the throne of his Father. Read 1 Cor. xv, 23-28. 'But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his

coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, all authority, and power; for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.'

"Here his reign commences with 'his coming,' and the resurrection of 'them that are his,' and terminates, as independent king, with the destruction of "the last enemy"—death. By Rev. xx, 5, 6, we learn that 'the rest of the dead lived not again till the thousand years were finished;' that then 'the second death' is to have 'power' over them and they will be devoured.' Verse 9. Then the Son, having reigned until he has put all enemies under his feet, 'delivered up the kingdom to God, even the Father,' and becomes subject himself, that the Father 'may be all in all;' that is, that the Father may be supreme, and the Son subordinate king under him. These are 'the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began.'"

I do not know that either of the above writers would endorse the last conclusion I have stated in the objection; viz., that the enemies of Christ will not be destroyed at his coming. Perhaps they may agree that all such as have developed characters as his enemies will be destroyed at his coming; while others, undeveloped, will be put on a new probation. But there are others, to my knowledge, who do not think that his enemies will be destroyed at that time. I heard one argue thus: "Christ receives the dominion before he comes to earth; and the object of his receiving it is stated, that all peo-

ple, nations and languages should serve and obey him." Dan. vii, 13, 14. Then the identical nations that are given to him, which are, of course, those existing on the earth at the time of the gift or of his coming, must serve him, to carry out the object of the gift, which they could not do if he destroyed them at his coming. The "Age to Come" presents itself before us in many forms and shapes, and we must meet it as it comes from the hands of its various exponents.

Against the views inculcated by the extracts I have quoted, I have several objections to offer, based upon the literal reading of the very scripture in question; and upon others explanatory of it, and harmonizing with it. As Elder Marsh draws an argument from it of sufficient weight, in his opinion, to prove the whole ground, and settle the whole question, it will become me to notice it with care, even though it be at some length. In noticing the unscriptural positions taken by the above writers, I shall show that,

1. "*The end*" is an expression used in the New Testament to denote the time of Christ's coming. In every other instance, with only one exception, when it is used without a direct qualification, the context shows that it refers to the end of this age, or the coming of Christ. In the exceptional instance, [John xiii, 1,] the context clearly shows the sense of its use. In the other, or qualified texts, it is generally associated with *the world* or *age*, and mostly refers to the end of the present age. It is in no place in the New Testament used to express the termination of any period beyond the present age, and a careful examination of this text

must convince all that it forms no exception to such a declaration. The following passages will serve to show its use:

Matt. x, 22. "But he that endureth to *the end* shall be saved."

Chap. xxiv, 13. "But he that shall endure unto *the end* the same shall be saved."

These texts may at first seem to refer to some other time or event, but the following from the same chapter clearly give their meaning.

Verse 6. "And ye shall hear of wars and rumors of war; see that ye be not troubled: for all these things must come to pass, but *the end* is not yet."

Verse 14. "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall *the end* come."

By turning back to verse 3, we find that the question which called forth these remarks was concerning the coming of Christ and the end of the world. Here the end of the world or age is connected with the coming of Christ, as in the following texts:

Matt. xiii, 39. "The harvest is the end of the world." Compare chap. xxiv, 30, 31.

Chap. xxviii, 20. "And lo, I am with you alway, even to the end of the world."

This gives the utmost limit to the preaching of the gospel, according to "the great commission," and extends no farther than the end of this age.

2 Cor. i, 13, 14. "For we write none other things unto you than what ye read or acknowledge, and I trust ye shall acknowledge even to *the end*; as also ye have acknowledged us in part, that we

are your rejoicing even as ye also are ours, in the day of the Lord Jesus."

"The day of the Lord Jesus," when the faithful who had listened to the good news preached by Paul would be his rejoicing, is defined in 1 Thess. ii, 19. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ *at his coming*?"

Rev. ii, 26. "And he that overcometh and keepeth my works unto *the end*, to him will I give power over the nations."

Now as far as the use of the phrase is concerned, we find it generally refers to the time of Christ's coming. And the question arises, Is 1 Cor xv, 24, an exception to its general use? I think not; for the connection as clearly fixes it to that time as any of the preceding texts. Notice the immediate connection. "Christ the first-fruits: afterward they that are Christ's *at his coming*. THEN COMETH THE END." Here in the connection we find the coming of Christ, but not one word about the 1000 years, or any other period succeeding. But if *the end* does not here refer to the time of his coming, then I ask, *Is there any thing in the context to which it can refer?* This may seem to be a singular question, but I ask it seriously. I have no disposition to grant what is claimed—that it refers to the termination of the 1000 years' reign, as *that is the very point to be proved*, and to quote it as it has been quoted by the Age-to-Come writers, is only endeavoring to make an assumption prove itself! And this brings me to notice,

2. *The end is not synchronous with the deliver-*

ing up of the kingdom. If this be so it is plainly settled that the view I call in question is erroneous. The text reads: "Then cometh the end when he SHALL HAVE DELIVERED up the kingdom to God." By this it is plain that the kingdom is delivered up *before the end*; and of course *the end* cannot refer to "the close of the reign," as Mr. Marsh has it. Mr. Stephenson makes it the close of an "independent reign," which is no better; for it may be the close in one sense as well as another, so far as the question of time is concerned. But we see it is not the close in any sense—they are separate events. And he makes the delivering up necessary "that the Father may be supreme." But when we consider the relation the two thrones sustain to each other—that Christ receives his own throne by the gift of the Father—the idea seems truly absurd that Christ must deliver up to the Father the throne of David, or his own throne, in order that the Father may be supreme! as it implies that by the gift of the throne of David to Christ, the Father's throne—the throne of the universe—lost its supremacy.

This idea of an "independent reign," is evidently thrown in to obviate a difficulty which many have rushed into by limiting the reign of Christ on his own throne. Thus it does not look consistent for Mr. Marsh to talk of "the close" of a reign which the scriptures declare shall be forever, of which there shall be *no end*." But I am free to admit that if the text does bring us down to the termination of the 1000 years, and the reign here spoken of is the 1000 years' reign, then the language of Mr. Marsh is warranted. The views of

both writers harmonize in this respect:—they believe he reigns *till* a certain work is accomplished; that it will be accomplished in 1000 years subsequent to the advent; and as he reigns till a certain point, and then delivers up the kingdom, if the above view of the reign be correct, it is surely right to call it the *end of the reign*. For as he receives the kingdom of the Father, so his delivering up to the Father what he received from him would terminate the reign. But as *the end*, referred to in the text, and the time of delivering up the kingdom are not the same, their view is wrong, and the scripture stands clear which gives him an unlimited reign on the throne of David. Said the Prophet, "Of the increase of his government and peace *there shall be NO END*; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even *forever*." Isa. ix, 7. Said the angel, "The Lord God shall give unto him the throne of his Father David, and he shall rule over the house of Jacob *forever*, and of his kingdom there shall be *NO END*." Luke i, 33. Paul, quoting the scripture, says, "Unto the Son he saith, Thy throne, O God, is forever and ever." Heb. i, 8.

Not long since I heard one try to evade this point by saying that Christ's reign will be only of 1000 years' duration, and that the term forever was used in respect to it in a limited sense. Webster's large dictionary, which is very full in giving every sense in which words may be used, gives two definitions to the word *forever*: (1.) At all times; (2.) To eternity; through endless ages. Common

sense would teach us that it must often have both significations, that is, be used to express continuity and eternity both at once. It certainly cannot be used in either sense in regard to that which does not exist continually. If it be used to express the uninterrupted, connected existence of that which is limited in duration, it is used in the first sense; but when it refers to that which never ceases, it is used in the second sense above given, and indeed, in both at once; for that which is not perpetual cannot properly be called eternal.

But when it is used in a limited sense, there must be something in the connection to show in what sense it is used, otherwise it would be ambiguous, or indefinite, and should not be offered to prove anything. Then I would ask, Are we not fully warranted in saying that it is used in its fullest or most unlimited sense when referring to that of which it is said, "There shall be no end." Now every measured period, however long, must have an end, even though it be millions multiplied by millions; otherwise an expression of measurement or duration would denote nothing. Language is designed to express ideas; but if the expressions, "*the end*," and "*no end*," are used to signify the same thing, the effect produced is only confusion. To me it is very evident that the reign and kingdom spoken of in 1 Cor. xv, 24, 25, which continues *till* a certain time, and is then *delivered up*, cannot be identical with that of Luke i, 33, which is forever and has no end, or of Dan. vii, 14, which does not pass away.

These points are strongly against the view I call in question; and it appears plain to me that the

end spoken of in 1 Cor. xv, is the time of Christ's coming, and that the kingdom referred to is delivered up previous to that event. I would next call attention to the fact that,

3. *The work of subduing his enemies is never in the scriptures ascribed to Christ.* Mr. Marsh's third point is: "One grand object of his reign is to subdue or destroy his enemies;" and Mr. Stephenson says: "Then the Son having reigned until he has put all enemies under his feet, delivers up the kingdom." Yet, notwithstanding this opinion is advanced with so much confidence, (and upon it, indeed, the whole Age-to-Come theory rests,) it is altogether unscriptural. But many will be ready to inquire, Does not this text say he must reign till he hath put all his enemies under his feet? Yes; and Zech. vi, 13, also says *he* shall sit as priest and rule upon *his* throne; but I trust I have shown, in my remarks on the Melchisedec priesthood, that his priestly rule is not upon his own throne, but upon that of his Father in heaven. So in the text in question; it does not say that he shall reign upon the throne of David till his enemies are put under his feet, as *they are put down when he takes that throne*. So much has been said and written on the subject of Christ's subduing all his enemies and putting them under his feet in the Age to Come, that I wish all to mark well this point. In this scripture, as in Zech. vi, 12, 13, there are two persons brought to view, and the pronouns *he* and *him* refer to both; and we must apply them so as to preserve the sense of the text, and harmonize it with the other scriptures. The view advocated by Messrs. Marsh,

Stephenson and others of like faith, not only contradicts other passages, but positively destroys the sense of this. To show the utter absurdity of the supposition that Christ subdues his enemies, and puts them under his feet in the Age to Come, (or any other age,) I will paraphrase the text by leaving out the pronouns, and inserting the name according to that view. It will then read—

“Christ the first-fruits: afterward they that are Christ’s at Christ’s coming. Then cometh the end, when Christ shall have delivered up the kingdom to God, even the Father; when Christ shall have put down all rule, and all authority and power. For Christ must reign till Christ hath put all enemies under Christ’s feet. The last enemy that shall be destroyed is death. For Christ hath put all things under Christ’s feet. But when Christ saith, All things are put under Christ, it is manifest that Christ is excepted which did put all things under Christ. And when all things shall be subdued unto Christ, then shall the Son (Christ) also himself be subject unto Christ that put all things under Christ, that God may be all in all.”

This is worse—far worse, than nonsense; yet how will the “Age-to-Come” believer avoid accepting this as the substance of his faith? It is evident that Christ becomes subject to him that puts all things under him; and if he subdues his enemies and puts them under his own feet, as they declare, then it is equally evident that *he becomes subject to himself!!* Against this fallacy I present the truth that

4. *The Father subdues the enemies of Christ, and puts them under his feet.* Before I bring

other scriptures to bear on this fact, I will give another paraphrase of the text, supposing this declaration to be true:—

“Christ the first-fruits: afterward they that are Christ’s at Christ’s coming. Then cometh the end, when Christ shall have delivered up the kingdom to God, even the Father; when the Father shall have put down all rule, and all authority and power. For Christ must reign till the Father hath put all enemies under Christ’s feet. The last enemy shall be destroyed, death. For the Father hath put all things under Christ’s feet. But when the Father saith, All things are put under Christ, it is manifest that the Father is excepted which did put all things under Christ. And when all things shall be subdued unto Christ, then shall the Son (Christ) also himself be subject unto the Father that put all things under Christ, that God may be all in all.”

With the beauty and truthfulness of this view all must be struck at a glance. The error of the other view is in referring the pronouns to Christ throughout, when it is evident that they refer to both Father and Son immediately after both are introduced in verse 24. As it is clear that the Father puts all things under the Son, we come next to notice when and where this work is accomplished. Is it during the 1000 years, while Christ is on the throne of David? It is not; but,

5. *Christ rules on the throne, and in the kingdom of the Father until his enemies are put under his feet.* J. Marsh has laid great stress on his construction of this text, considering it sufficient to prove his whole theory. But his construction

is wrong, and his theory baseless. Others besides him have used this text as a stronghold; but with the establishment of this truth in regard to *the reign*, all claims of the Age to Come on this text are forever put at rest; and a mass of parallel scriptures, urged by the writers on that theory, are taken out of their hands and arrayed in favor of the truth that the enemies of Christ will be "dashed in pieces" at his coming.

Now that Christ is to reign as king in two localities, that is, occupy two thrones, is proved by Rev. iii, 21.: "To him that overcometh will I grant to sit with me in *my throne*, even as I also overcame and am set down with my Father in *his throne*." Thus, while Christ is on the throne of the Father, he is only in expectation of his own throne. That this is the past and present position of our exalted Head, is further proved by Heb. viii, 1: "We have such an High Priest who is set down on the right hand of the throne of the majesty in the heavens." And that that is where he will reign till all enemies are put under his feet, is clearly proved by the scriptures. Ps. cx, 1. "The LORD said unto my Lord: Sit thou at my right hand until I make thine enemies thy footstool." This is quoted by Jesus, as recorded by the gospels. Matt. xxii, 44; Mark xii, 36; Luke xx, 42, 43; and also by Peter, [Acts ii, 34, 35,] in his argument on the resurrection and exaltation of Jesus. "For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." This is a sure application of David's prophecy, and proves the loca-

tion of the reign, until his foes are made his footstool, to be "in the heavens," where Jesus ascended. I hope none of the enemies of truth will mock at this scripture, and derisively call it a "*sky kingdom*," but remember that God is there, sitting upon the throne of his holiness; for "The Lord hath prepared his throne *in the heavens*; and his kingdom ruleth over all." Ps. ciii, 19.

Paul also makes mention of the same in Heb. i, 13, in remarking on the superiority of Christ to the angels. Again, after affirming the position of our High Priest in chap. viii, and his mediatorial work in the heavenly holy places under the new covenant [chap. ix], he says, "But this man after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." Chap. x, 12, 13. This point is established beyond the possibility of a doubt; and the true sense of the scripture is at once perceived. Christ the first-fruits; afterwards they that are Christ's at his coming. Then cometh the end (at his coming), when he shall have delivered up the Melchisedec kingdom to God, even the Father; when the Father shall have put down all rule, and all authority and power. For Christ must reign on the Father's throne—at his right hand, till his enemies are put under his feet, or made his footstool. Then the Son leaves the throne of the universe, and also becomes subject. It will now appear evident that—

6. *Christ delivers up that kingdom, or leaves the Father's throne, and takes the throne of David before his coming.* The first part of this prop-

osition is proved by the text. At the end, which is at his coming he *shall have delivered* up the kingdom, which must be what has been termed the Melchisedec kingdom—the resignation of the office of *Priest-king*. That he takes the throne of David, or his own throne, before his return to earth, is proved by many scriptures. Luke xix, 12. “A certain nobleman went into a far country to receive for himself a kingdom and to return.” Verse 15. “And it came to pass that when he was returned, *having received the kingdom*,” &c. The receiving of the kingdom here spoken of, is the same as that of Dan. vii, 13, 14, and both agree with the putting of all things under Christ. Mr. Marsh’s remarks on Dan. vii, 13, 14, are worthy of notice. He quotes and comments as follows:

“I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him.

“The order laid down is—

“a. Coming of the Son of man.

“b. Giving of the Son of man dominion, glory and a kingdom.

“c. All people, nations, and languages, and all dominions [rulers], serve and obey the Son of man, the Lord and King of the whole earth.”—*Age to Come*, p. 13.

It may not be wondered at that a superficial reading of 1 Cor. xv. 23–28, should produce such

a view as that advanced by Messrs. Marsh and Stephenson; but no one, however superficial, can possibly read the coming or advent of Christ out of Dan vii, 13, 14, *unless* it be assumed that the Ancient of days is on the earth prior to the advent, for he came *to* the Ancient of days, and was *brought near before* him. But Mr. M.’s view would make it read that he came *from* the Ancient of days, and was *taken far away* from him. And even on the assumption that the Ancient of days is on the earth at his coming, it will not harmonize that view with the scriptures which teach that he *has received* the kingdom when he comes, as in Luke xix. His receiving the kingdom must be identical with the marriage of the Lamb, which takes place before he comes; as the “little flock” are to wait “for the Lord when he will return from the wedding” [Luke xii, 36]; then they will be taken to the mansions prepared in the “Father’s house,” where they will sit down at the marriage supper.

A careful examination of the Scriptures will show that the coming to the Ancient of days, where he receives the kingdom [Dan. vii, 13, 14], is parallel with his *coming to his temple*, [Mal. iii, 1], where he sits as “a refiner and purifier of silver” [verse 3], and with his going in to the marriage [Matt. xxv], where he receives as his own the New Jerusalem, the Bride, (whose children we are by adoption), the capital of the kingdom which he there receives. And throwing off the figures, this signifies his going into the most holy place to cleanse the sanctuary, blot out the transgressions of Israel, finish his priestly rule,

and receive his own throne and kingdom, when his enemies are put under his feet; a work which commenced, according to the prophets, in 1844, and will terminate just previous to the pouring out of the seven last plagues. The announcement made under the sounding of the seventh trumpet is, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." Rev. xi, 15. This agrees with Dan. vii, and as these kingdoms are given to him by the Ancient of days in heaven, he comes to earth as King of kings, and Lord of lords. Rev. xix.

There can certainly be no difference in time between his receiving the kingdom and having his enemies put under his feet—they must be identical. For, although the capital, Jerusalem, and its location, Zion, are in heaven, the purchased possession awaiting redemption is in the hands of his enemies—the Devil and his servants. But there is a difference between having his enemies put under him, and destroying them. In 1 Cor. xv, 28, the same Greek word is used to express the subduing of all things to the Son, and the subjection of the Son to the Father. "And when all things shall be subdued (*hupotasso*) unto him, then shall the Son also himself be subject (*hupotasso*) unto him that put all things under him, that God may be all in all." The order given in Ps. ii, 8, 9, is, (1) The Father gives them to his Son, (2) The Son breaks them with a rod of iron, and dashes them in pieces; which dashing, as has been shown, takes place at his coming.

7. *Death (the last enemy of them that are*

Christ's) will be destroyed or swallowed up in victory at his coming. If it could be shown that verse 24 stood connected with Rev. xx, it would present no greater difficulty than that presented by the Age to Come, even allowing all they claim on 1 Cor. xv, 23-28; for they must then place 1000 years between events immediately connected in the text. But I see no necessity for thus disconnecting this verse from the remainder of the discourse. That we have now the true sense of the text, so far as we have examined it, I consider too plain to need any further proof; the truth of the following points must also be allowed, on examination.

(1.) After plainly declaring the general resurrection, in verse 22, the Apostle takes up the "order" of "them that are Christ's at his coming," and pursues it to the end of the chapter; and it is only as the enemy of the saints that death is destroyed.

(2.) The resurrection of the righteous is the same as death being *swallowed up* in victory. Verse 54. Whiting renders verse 24, death will be *conquered*; and the expressions, *conquered*, and *swallowed up*, appropriately refer to the last enemy of the saints, but not of the wicked.

(3.) The wicked will never be released from death—the second death. If they are, they must have a second resurrection. Dr. Clarke says, "Death shall be destroyed: *katargeitai*: shall be counter-worked, subverted, and finally overturned. But death cannot be destroyed by there being simply no further death; death can only be destroyed and annihilated by a general resurrec-

tion." This is true; and will so appear to all who have considered death as simply the opposite or absence of life, and not as an entity possessed of physical proportions. And this view is also endorsed by those who urge the opposite to sustain their theories. For instance, in the *Atonement*, p. 64, Mr. Stephenson says, "The Bible leaves all the wicked under the dominion of the second death, from which it offers no hope of a resurrection."

CHAPTER V.

PROMISES TO ISRAEL.

God chose the children of Israel, and separated them to himself, and made them the depositaries of his truth. *Our relation* to the truth committed to them involves the whole question of our duty to God; and *their relation* to the truth and promises given to them determines their future destiny. No subject in the Bible can be of more importance than this, as on a correct understanding of it depends an understanding of the purposes of God in both covenants; and there is no subject on which a greater misunderstanding exists. Where a diversity of views exists there must be some error, and according to our introductory remarks, we believe there is a means of determining where the truth is on this subject. An examination of two points is necessary to settle this controversy.

1. The conditional nature of the promises made to the Jews.

2. Under which of the two covenants the special blessings to them were to be conferred.

On the first I would remark that all of God's purposes of grace to man, are conditional. To deny this, is to advocate Universalism, and deny free agency. True, he chose them for the love that he had to their fathers, but their fathers obtained the blessings by faithful obedience, and to the children the *continuance* of these favors was contingent on their obedience. This is so evident that it needs no proof. When God required Pharaoh to let them go, it was, not only that he might bless them, but that they might serve him. Ex. x, 3. And he said to them, "*If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me,*" &c. Ex. xix. See Lev. xxvi.

As the blessings set before them were conditional, they could *claim* them only on the fulfillment of the conditions. But the Scriptures abundantly prove that they were "a disobedient and gain-saying people." Therefore it must be admitted that they can receive nothing in the future for any consideration in the past. And therefore if any promise is fulfilled in their behalf in the future, it must be on the performance on their part of the conditions on which it is based. But if they fail to fulfill the condition, the blessing is of course forfeited, and the promise cannot be fulfilled.

On the second point the conclusion is equally evident. *The first covenant has passed away, and nothing can be claimed or granted under an*

abolished system. Of course, all future blessings must be granted under the new covenant, subject to its conditions and restrictions. So we are now shut up to one single point of inquiry; to wit, Do the Scriptures teach that the natural descendants of Jacob are entitled to any special privileges or blessings under the new covenant? We affirm that they do not, and appeal to the testimony of God's word.

It will be borne in mind that we have presented evidence that the first covenant has passed away and the second been established in its stead. See pages 47 and onward. An additional testimony may be in place here, as it stands intimately connected with the promises to Israel.

Christ is the "Mediator of the new covenant." Heb. ix, 15; xii, 24. The Scriptures invariably speak of him as being a Mediator at the present time. See Heb. viii, 6; 1 Tim. ii, 5; 1 John ii, 1; Heb. ix, 24; Rom. viii, 34. And they *never* speak of him as a priest, mediator, or intercessor in a future dispensation.

Again, the blood of Christ is "the blood of the covenant." Matt. xxvi, 28. As "the life is in the blood," and man by transgression has forfeited his life, blood is given to make an atonement. Lev. xvii, 11. Hence, "without the shedding of blood there is no remission." When Paul declares in Heb. ix, 15, that "he is the Mediator of the new testament," he gives a reason that the most strenuous advocate of the Age to Come will scarcely deny. He says, "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force

after men are dead: otherwise it is of no strength at all while the testator liveth." Heb. ix. If Christ is not the testator here referred to, then another must die to ratify the covenant; but this will not be claimed. Thus it is proved beyond the possibility of contradiction that the new testament or covenant was ratified, or "of force," when Christ died.

Many of the advocates of the Age to Come, perhaps a large majority, contend that the offerings (or commandments contained in ordinances), will be re-instituted in that age. But according to the testimony of Paul they make themselves transgressors against the gospel and make the gospel a system of transgression against the divine economy, by setting aside that which must be re-instituted. They pervert and confound the testimony of the word, having the first covenant done away to stablish the second; the second not yet made; but when it is made it will be by the re-establishment of all the peculiarities of the first!

If all would consider the proofs that the New Covenant has been made, and the relation it sustains to the promises of God, this confusion would be avoided. But the promises are read without considering their connection with the qualifying declarations of the New Testament. This is the same manner in which the temporal millennium and other fallacies are advocated. Yet it is considered by some that the New Testament, especially Paul's letter to the Romans, sustains the Age to Come by maintaining the future fulfillment of special promises to the Jews. This we

must examine. If a few expressions only are considered, a construction may be placed upon them altogether at variance with the tenor of the whole. This should be avoided. The eleventh chapter is especially relied upon to prove that the Jews will be restored, nationally, to a pre-eminence in the purpose of God's grace; but the previous chapters positively forbid that such a construction be put upon it, and a careful examination of that chapter itself will show the unsoundness of their conclusions.

In the first chapter, after expressing his confidence in the saving power of the gospel, and laying the sure foundation of justification by faith, the apostle described the world in its sinful condition. This description has been, by some, applied to parts of the world, or to the heathen. But the Apostle makes his own application. He says, "Therefore, thou art inexcusable, O man whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Chap. ii, 1. From this application it is vain to appeal. The Apostle then goes on to show that Jews and Gentiles are alike subject to the wrath of God for disobedience, and are alike the recipients of his grace through patient continuance in well-doing, "for there is no respect of persons with God." That obedience, and not merely profession, name, or birth, is pleasing to God, is clearly shown in the latter part of chap. ii, where the Jew is told that if he is a transgressor of the law, his circumcision is made uncircumcision; but if the Gentile keep the law his uncircumcision is counted for circumcision.

The real advantage which the Jew possessed is stated in chap. iii, 1, 2, but in verses 9, 10, he says: "What then? are we better than they? No, in no wise: for we have before proved, both Jews and Gentiles that they were all under sin; as it is written, There is none righteous, no, not one." After thus proving the whole world guilty, justification by faith (the only hope of the guilty) is again introduced, and again it is declared that "there is no difference; for all have sinned and come short of the glory of God" [verses 22, 23]; of course, boasting is excluded [verse 27]; and well may the Apostle exclaim: "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God which shall justify the circumcision by faith, and the uncircumcision through faith." Verses 29, 30.

Let those who claim a special blessing for Abraham's natural descendants carefully examine the statements in chap. iv. It begins with an inquiry as to what "Abraham, our father, as pertaining to the flesh hath found." This is an important query; for surely none of his children according to the flesh, can claim more than he, their father, obtained in that manner. But the argument of the Apostle makes it evident that he received nothing at all for such a consideration. If he received any thing as it respects the flesh, it was, of course, received as his own right, and then he would have cause to glory, though not before God [verse 2], but Paul says boasting is excluded by the law of faith, and Abraham's blessing or justification was of faith, by believing on Him that

justifieth; therefore, the children of Abraham can claim nothing by reason of their birth, but must seek it, like Abraham, by faith. And the blessing of Abraham (justification by faith), comes upon all believers, whether Jews or Gentiles; and Abraham himself received the blessing in uncircumcision, "and he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: *that he might be the father of all them that believe though they be not circumcised*; that righteousness might be imputed to them also." Verse 2. As all are sinners, all are under the condemnation of the law, and there can be no justification by the law. The children of Israel promised to keep it, but they did not; and the covenant under which they received the law could not, therefore, confer the blessing. If that covenant could have secured the blessing *they would have stood independent of Abraham, and thus have set aside justification by faith*, and destroyed the claim of all believers; as it is said in verse 14, "*For if they which are of the law be heirs, faith is made void, and the promise made of none effect*, and in Gal. iii, 18: "For if the inheritance be of the law it is not of promise; but God gave it to Abraham by promise." I hope all who are affected with Judaizing notions will carefully consider these points.

In the succeeding chapters are enforced the declarations respecting the law and justification by faith, and the subject of Abraham's children is again brought up in chap. ix. Some of the expressions in this chapter have been considered; and although Paul was by birth a Jew, and had a

feeling for his "kinsmen according to the flesh," he could not deny himself and destroy the facts set forth in the previous chapters, but cuts off the claim of the unfaithful to the name of *Israel*, or *Abraham's children*. And it is of those—the unbelieving descendants of Jacob—that he speaks in his comparison of the vessels of the potter; God had endured with much long-suffering the vessels of wrath fitted to destruction. Verse 22. He has certainly endured much of that rebellious people, considering the privileges conferred upon them; and the application is evident from this connection, and from chap. x. 21. "But to Israel he saith, all day long have I stretched forth my hands unto a disobedient and gainsaying people." The believers in Christ, "not of the Jews only, but also of the Gentiles," are "vessels of mercy" prepared unto glory; and the prophecies as well as the promise to Abraham are brought in to attest this truth. Hosea says: "I will call them *my people*, which were not my people; and her *beloved*, which was not beloved. And it shall come to pass, that in the place where it was said unto them, ye are not my people; there shall they be called the children of the living God."

These promises refer to, and are fulfilled in, the new covenant. And we hence learn that where God spoke of *his beloved* and *his people* in the past dispensation, he referred to the descendants of Jacob; but the same terms when used in prophecies reaching beyond that dispensation refer as well to the Gentiles, who are "fellow-heirs, and of the same body," and partakers of the *same promises*.

I come now to an examination of chap. xi, which has been termed (incorrectly, I think), the stronghold of Judaism. The expressions in previous chapters, also in the letter to the Ephesians, are plain and positive, and clearly prove that God has no *special regard* for the literal descendants of Jacob; and that his purposes and promises will all be fulfilled without again building up the middle wall that Christ in his gospel has broken down. And if Paul has here shown that in the purposes of God's grace there is a difference, he has certainly contradicted what he has said in other scriptures, especially in Romans ii and ix, and in his letter to the Ephesians. One fact is siezed upon as favoring that view, viz. : that a difference is admitted between Israel and the believing Gentiles; and a *supposition* has obtained that Paul also teaches that all Israel will be saved after the fullness of the Gentiles be come in. These two points we will now consider.

1. We admit that there is a difference, nationally, but this admission does not favor their view of this question. To maintain their view they must not only show a difference of birth, but ~~and~~ they must also show that they are not fellow-heirs and partakers of the same promises. Many are ready to admit that "in Christ" they are "one body," and partakers of the same promises "in the gospel," and not otherwise. But to this we reply that all of God's gracious purposes are "in Christ;" for, as the first covenant made with Israel at Sinai has passed away, we necessarily turn back to the original promise or Abrahamic covenant, which is identical with the gos-

pel; all the promises to him being fulfilled in his seed, which is Christ. Beyond this we claim that *Israel* is used in two senses, of which we shall speak hereafter.

2. It is claimed that Paul teaches that all Israel will be saved after the fullness of the Gentiles be come. To maintain this they say that blindness has happened to them only *in part*. Rom. xi, 25. True, God hath not cast them away in the sense of utterly rejecting them but still calls on them to be reconciled to him, and receive the blessing of Abraham through faith in Christ. And blindness has happened to them only *in part*. This is expressive of *extent* only; for the *duration* of this blindness, see verses 9, 10; and Isa. vi, 9-11. If blindness had happened to them *wholly*, not even a remnant could be saved; and *all Israel* to whom the promises are made is only a remnant. There are others that are "*of Israel*," but the remnant alone are Israel. Will any claim salvation for more of them than the remnant? If so, where is the promise? Paul makes the promise of God fulfilled in the remnant [chap. ix, 27, 28], and says, "And as Esaias said before, Except the Lord of Sabaoth had left us a seed [a very small remnant, Isa. i, 9], we had been as Sodoma, and been made like unto Gomorrah." Verse 29. He claims no more than this in Rom. xi, and certainly no scripture presents a more favorable appearance for Judaism. And as the promise only refers to the remnant, and they all have equal privileges with the Gentiles there is no need of a change of dispensation, or that they receive special privileges in order to its ful-

fillment. But they claim that the fullness of the Gentiles must come in first. *There is the great mistake.* The text does not say, *And then*, nor *after that time*, shall all Israel be saved; but it says, "And SO shall all Israel be saved." Verse 26. The definition of *so*, is *thus*, or *in like manner*, and by examining the whole context we find that it refers to the act of grafting into the good olive tree through faith. Of the word *so*, Webster says it is followed by *as*. Walker says, it answers to *as*, either preceding or following; and there is no antecedent to which it can refer but this: that *as* the fullness of the Gentiles shall be brought in through their faith, and ingrafted into the good olive tree, (which is Christ), *so* (in like manner), shall all Israel (the remnant) be saved; for, "they also, *if they continue not in unbelief*, shall be grafted in again." Thus it is seen that the 25th verse refers to *manner* and not to *time*, and the fulfillment is only in Christ. But the question of time is clearly settled in the first part of the chapter. Having previously settled the point that the remnant only have a promise, he says: Even so then AT THIS PRESENT TIME also there is a remnant according to the election of grace." Verse 5. Josiah Litch, on verses 26, 27, says:

"And so all Israel, the holy seed, as above, who shall return, as the substance of the seared oak, 'shall be saved,' in the kingdom of God, and unto eternal life. 'As it is written,' in Isa. lix, 20, 'There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.' This is nearly a literal rendering of the Septua-

gint version, while the reading of our translation of the passage is a literal rendering of the Hebrew, as follows: 'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob.'

CHAPTER VI.

PROMISES TO ISRAEL. CONTINUED.

The promises to Israel may be embraced in the three subjects of the land, the kingdom, and a gathering or return.

All of our views of the Old Testament promises and prophecies must bow to the expositions in the New Testament. Having examined the more general declarations concerning the hope of Israel, we will now consider the particular points or subjects of promise, to show the perfect harmony of the word of God in the several lights in which it may be viewed.

§ 1. THE LAND.

The only question that can possibly arise in regard to the promise of the land to Israel is this:—Will these promises be fulfilled in the gospel, or out of it—under the new covenant, or the old? If it can be shown that they will be fulfilled out of the gospel, or under the old covenant, then they may also be local and exclusive. But if they are in the gospel, or under the New Covenant, then they are general, and the Gentiles may be fellow-heirs. We think this question is easily

settled; indeed a word of proof on this subject should not be required by any Bible student.

They cannot be fulfilled under the old covenant, for, (1.) They forfeited all claims under that by transgression. (2.) That has passed away and been superseded by the new. (3.) It is an offense against the new, or the gospel, to revive or "build again" the old; as some claim will be done. Gal. ii, 18. (4.) The priests or mediators of that covenant could not take away their sins [Heb. x, 1-4], so they could not recover what they lost by transgression.

To confirm these facts observe that the Lord gave as a reason for making a new covenant with them, that they had broken his covenant which he made with them at Sinai; and although he had promised to be their God, and that they should be a peculiar treasure to him above all people, yet when it was broken by them he could not consistently perform his promise, and so he "regarded them not;" they were on a level with other sinful nations. Rom. iii, 9-19. This should forever settle the question, that they could acquire no title to an inheritance under that covenant.  And if they had any claim under it, it could not have been abolished without an infringement on their rights. It seems very plain indeed that they can only possess the land by complying with the conditions of the new covenant, which is the only one that ever could convey any title to an inheritance. The question yet to be considered is, What inheritance or land is promised under the new covenant?

As the original promise was made to Abraham

and confirmed in Christ, we must look both ways for an answer to the question; for Christ is mediator and first heir, and it can be received only through him and under the covenant of which he is the mediator.

Abraham was promised a land for an everlasting possession, and circumcision was instituted as a token of this covenant. Now our opponents assume that a certain part of the earth in its present form must be conferred on his descendants to meet the promise. It is claimed that the promise to Abraham embraced *ONLY* the land *that he saw*; but he did not see all of the present earth, nor any of the new earth. Hence they conclude that *what he saw* would fulfill the promise. What he saw will doubtless be given to him, but not that *only*, nor in the condition in which he saw it. Paul places the subject in its proper light. He says: "For the promise that he should be the *HEIR* of *THE WORLD*, was not to Abraham or to his seed through the law, but through the righteousness of faith." Rom. iv, 13. Then Abraham is heir of the world. "By faith he sojourned in the *land* of *promise* as in a *strange country*," as other faithful ones, who, with him, "confessed that they were strangers and pilgrims *ON THE EARTH*." Heb. xi, 9, 13.

Again, Christ is the seed to whom the promises were made [Gal. iii, 16]; he is the *heir* of the world, and the Father promised to give him "the uttermost parts of the earth for a possession." Ps. ii, 8. As he is the heir, so the saints are made "joint-heirs" with him; and by reason of this joint-heirship, "the meek shall inherit the

errth." To *inherit* is to receive *by heirship*; but there is no promise or heirship by which we can receive the earth except that to Abraham; Christ is heir as Abraham's seed: hence, the Abrahamic covenant embraced the world, even to its uttermost parts. The land which the children of Israel possessed under Joshua, is clearly shown in Hebrews, chap. iii and iv, to be typical of the rest which remains to the people of God.

We next consider the *token* of this covenant. This was an outward ordinance; and no one pretends that it is now necessary to observe circumcision as it was first observed in order to be constituted an heir, because the New Testament teaches otherwise. That is not circumcision which is outward in the flesh; but circumcision is that of the heart, in the spirit and not in the letter. Analogy would teach us that the promise of *the land* be as much enlarged in the New Testament, as *the seed* of Abraham, which is made to extend to the Gentiles; or the *token*—circumcision—which is no more external, but internal and spiritual.

In Rom. iv, 11, this token is entitled a sign and seal. In Eph. i, 13, 14, the Apostle says: "Ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." We here learn that the inheritance, already purchased, is yet to be redeemed, and we receive the token, earnest, or assurance thereof until its redemption. The sign reaches no farther than to the thing signified: we have the earnest or assurance reaching to the point of realization, but it

would convey no assurance beyond that point; therefore our inheritance cannot be fully realized, till the purchased possession is redeemed. This proves conclusively that the earth renewed, or the new earth, is the subject of the promise of the Abrahamic covenant. Jesus, the mediator and heir, is now ministering for those of both dispensations, or for transgressions under both covenants, "that they which are called might receive the promise of an *eternal inheritance*." Heb. ix, 15. All who lived under the first covenant were transgressors; of course they forfeited the blessings placed before them. Jesus secures to the faithful among them an eternal inheritance—not a temporal possession; not under the curse as it is at this time, but redeemed: so that the hope of all now rests on "an inheritance incorruptible, undefiled, and that fadeth not away." 1 Pet. i, 4. As before said, to *inherit*, is to *possess by heirship*; and if we receive an *inheritance* redeemed, incorruptible, and undefiled, these conditions must necessarily be attached to the possession named in the will by which we are constituted heirs. This will is the Abrahamic covenant: the only source of any blessing since its ratification by the death of Jesus.

§ 2. THE KINGDOM.

A few thoughts will only be demanded on this point in addition to those previously given on the reign of Christ over the true Israel. But it will be borne in mind that the promises of the kingdom to the descendants of Jacob were conditional, all of which were forfeited under the old cove-

nant; and they can only be regained by obtaining an interest in Jesus, now the prince, soon to be crowned King. The first promise of a kingdom to that people is found in the covenant made at Horeb, recorded in Ex. xix, the condition of which was that they were to obey God's voice and keep his covenant, or the ten commandments. Deut. iv, 12, 13. Again, a conditional promise is stated in Ps. lxxxix. But the fact of its being forfeited by them is shown in many scriptures: most clearly in our Saviour's words to them in Matt. xxi. After condemning them out of their own mouths, he adds: "Therefore say I unto you, *The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.*" Verse 43. And an Apostle declared that the poor of this world, *rich in faith*, are heirs of the kingdom which God hath promised *to them that love him.* Jas. ii, 5. See also remarks on Rom. ix, and Eph. ii and iii.

§ 3. THE RETURN OF ISRAEL.

Perhaps no one subject has been talked of so much which is yet so little understood as this. "The return of the Jews" is a stereotyped theological phrase, but the views entertained on it are vague and indefinite. Our faith on this point is easily expressed. We believe in the gathering of Israel to their own land; but we must apply the same New Testament rules here that we have to other classes of promises, to wit: that the true Israel are of faith, and the Gentiles by faith are made partakers of the promises. There are two classes of Old Testament prophecies on this sub-

ject, one harmonizing or agreeing with New Testament declarations on the same subject, to be fulfilled in the future, the other agreeing with the history of the past. It will be impossible to notice these to a great extent, yet a few examples will be necessary to show it in its true light.

Those who advocate the return of the Jews in the Age to Come, do it on the assumption that there has never been a gathering of Israel since the Babylonian captivity. But that this is a mere assumption, and an error, can be shown by both sacred and profane history. There is some disagreement amongst chronologists as to the precise date of some of the prophetic writings; but in this they all agree that all the prophets except Malachi wrote before the return of the Jews from Babylon. They may be given about as follows: Isaiah, 758 B. C.; Jeremiah, Ezekiel, and Obadiah, 588; Daniel, 534; Hosea, 725; Joel, 761, Amos, 787; Jonah, 800; Micah, 758; Nahum, 720; Habakkuk, 605; Zephaniah, 608; Haggai and Zechariah, 518; Malachi, 400. These will include the *latest* periods of their prophecies, and the *decree* for the return was in 457. Hence, quotations from their writings to sustain the theory in question have the full weight of chronology against their being so applied. And we shall see that the texts themselves, do not favor that view.

Isaiah xliii, has been quoted with confidence. This was written before the captivity, and the reference to its fulfillment in the connection is so plain that no mistake can arise respecting it, if it is read with any care and attention.

"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up: and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth: even every one that is called by my name: for I have created him for my glory, I have formed him: yea, I have made him." Verses 1-7.

Also in chap. xlv, 26, the Lord declares himself as their redeemer "that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof" (margin—wastes). In verse 28 the instrumentality used in the fulfillment is shown:—"That saith to Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."

By turning to the record we find that the decree for the return of the children of Israel was

a very liberal one, giving full permission to all *who would* to return. No more liberal decree could be given, unless it were one of *compulsion*, requiring them to return whether they would or not. But no prophecy contemplates this.

"Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his realm, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth: and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you *of all his people*? his God be with him, and *let him go up* to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem. And *whosoever remaineth in any place* where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem." Ezra i, 1-4. Again, in the decree of Artaxerxes, chap. vii, 13:—"I make a decree, that *all they of the people of Israel*, and of his priests and Levites, in my realm which are minded of their own free will to go up to Jerusalem, go with thee." Jeremiah, speaking of the return of Israel *from all the nations* and *from all the places* whither they had been driven, introduces the same condition that Artaxerxes does in his decree:—they shall go up voluntarily. "For thus saith the Lord, That af-

ter seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." Jer. xxix, 10-14. He also places this general gathering after the seventy years' captivity.

These plain declarations are sufficient to cut off the assumption of our opponents, that only two tribes returned, while the ten remained scattered. There is no evidence that *all* of *any* tribe returned, while we have evidence that *some* of *each* tribe returned, even all that were willing.

Josephus proves conclusively that twelve tribes were restored after this captivity. He says that Ptolemy Philadelphus sent a request to the Jews to "send six of the elders out of every tribe," for the purpose of translating the law into the Greek. When they were sent, word was returned to Ptolemy thus: "We have chosen six men out of every tribe, whom we have sent and the law with them." Josephus says they sent *seventy-two*; thus the twelve tribes were represented. See *Josephus Ant. B. 12, ch. 2, sec. 4-7*.

This testimony is corroborated by Scripture. That the tribe of Levi was represented in the return is evident, for the priests were all of that tribe. But Ezra says further, "So the priests and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and ALL ISRAEL in their cities." Ezra ii, 70. "And when the seventh month was come, and *the children of Israel were in the cities*, the people gathered themselves together as one man to Jerusalem." Chap. iii, 1; Neh. vii, 73.

When the temple was built, it was dedicated as related by Ezra. "And the children of Israel, the priests and the Levites, and *the rest of the children of the captivity*, kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering *for all Israel*, TWELVE he-goats, according to the number of the tribes of Israel." Ezra vi, 16, 17; viii, 35. If ten tribes were lacking it would be truly singular, that it should not be mentioned in such a connection as this.

There is another *gathering of Israel* spoken of in both Testaments, which we will briefly notice. Isa. xxvii evidently refers to it. Note in verse 11 the expression parallel to Rom. xi. "When the boughs thereof are withered, they shall be broken off; the women come and set them on fire, for it is a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will show them no favor. And it shall come to pass in that day

that the Lord shall beat off from the channel of the river into the stream of Egypt, and *ye shall be gathered one by one*, O ye children of Israel. And it shall come to pass in that day, that *the great trumpet shall be blown*, and they shall come which were ready to perish in the land of Assyria; and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Verses 11-13. This we think is easily identified as the gathering of the New Testament. When the Saviour comes, "he shall send his angels *with a great sound of a trumpet*, and they shall *gather together his elect from the four winds*, from one end of heaven to the other." Matt. xxiv, 31.

That this is the gathering of Israel referred to in the prophets is proved by reference to Eze. xxxvii. After relating the vision and the revivifying of the dry bones, the Lord said, "Son of man, *these bones are THE WHOLE HOUSE OF ISRAEL*: behold they say, our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and *bring you into the land of Israel*. * * * And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and *WILL GATHER THEM* on every side, and bring them into their own land." Verses 11, 12, 21. Comp. vs. 20-28, and Rev. xxi.

This gathering is coincident with that of Matt. xxiv, above referred to, as the graves of the house

of Israel will be opened when the Lord sends his angels with a sound of a trumpet to gather his elect. The various points referred to in Isa. xxvii, Eze. xxxvii, and Matt. xxiv, are united in 1 Thess. iv, 16, 17. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and *with the trump of God*; and the *dead in Christ* shall rise first: then we which are alive and remain shall be caught up *together with them* in the clouds, to meet the Lord in the air."

In 2 Thess. ii, the subject is also introduced of "the coming of the Lord Jesus Christ, and *our gathering together unto him*." This we firmly believe is the only gathering of Israel that remains to fulfill the prophecies.

THE CITY AND SANCTUARY OF EZE. XL—XLVIII.

It has been urged that the city described in the vision of Ezekiel is the same as the New Jerusalem of Revelation, and the sacrifices there spoken of signify the restoration of the sacrificial system of Leviticus, and of course the restoration of the Jewish people. We consider that this was a conditional prophecy, the promises of which have been forfeited. Notice chap. xliii, 9-11. "Now let them put away their lewdness, and the carcasses of their kings far from me, and I will dwell in the midst of them for ever. Comp. Jer. xvii, 19-27. Thou son of man, show the house to the house of Israel that they may be ashamed of their iniquities; and let them measure the pattern. And if they be ashamed of all

which they have done, show them the form of the house, and the structure thereof, and the goings out thereof, and the entrances thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof," &c.—*Bernard's Bible*.

Though there are points of similarity between the visions of Ezekiel and John, yet similarity does not prove identity. In this case there are also points of dissimilarity, which of course forbid identity.

It is claimed that Christ is now preparing a people out of all nations to be priests in the future age. But the priests of Ezekiel's vision were all Levites. Chap. xliii, 19; xliv, 15.

It is admitted that those prepared for a place in that are immortalized at the second advent; after which they will neither marry nor be given in marriage. Luke xx, 34, 35. But there marriages of the priests are spoken of. Eze. xliv, 21, 22.

These cannot die any more, but there they could, for the priest was allowed to marry "a widow that had a priest before."—*Ibid*.

It is claimed that "David 2d, Christ," is the ruling Prince spoken of by Ezekiel. But the prince in that city was to offer a sin-offering for himself; and to refer this to Christ is not only absurd but blasphemous. Chap. xlv, 22.

Christ will have the uttermost parts of the earth for his possession; but the prince there was forbidden to oppress the people, or take their possessions for his sons, but should give his sons inheritance of his own possession. Chap. xlvi, 18.

The revival of the types here spoken of is impossible. The types were shadows of things to come. No sin was remitted by means of the blood offered by the Levitical priesthood, as it only pointed to a future fact: that fact being reached by faith, and realized when all the righteous, with Daniel, stand in their lot in the person of their Advocate when he makes atonement. But such an order of things cannot exist after the priesthood of Christ closes, and we have shown that his ministration is in heaven, and closes previous to his coming. The fact cannot go before the figure or type, or the thing signified before the sign thereof; so it would be absurd to make an atonement in figure, or typically, for a sin which had already been atoned for in fact. In the gospel, repentance and confession must precede remission [Mark i, 4; Acts ii, 38; 1 John i, 9]; therefore a revival of the Levitical system is impossible, as it would require a new system to admit an atonement by type or in figure *after* the sin was committed, when, in the ministration of Christ, the atonement had been made in fact, and remission granted, *before it was committed!*

These reasons are quite sufficient to show that their view of Ezekiel cannot be correct.

CHAPTER VII.

WHO ARE ISRAEL?

We have several times referred to the "two senses" in which the term Israel is used, citing to proof texts as it was necessary to sustain the par-

ticular points under examination. We deem it necessary, however, to give more direct and full proofs on that subject, from its great importance in this connection, even though a reference to many passages may appear like a repetition. Our only object is to place the truth before the reader in the clearest manner, and most easy to be understood.

The name of Israel is significant; it is an *acquired* name. Jacob received it because he prevailed with God. Afterward it became a family and national name, but the Scriptures show that God kept its significance in view; especially is this plain in the New Testament. Hence it came to be used in *two senses*. Not observing this fact many have erred concerning God's purposes. Before passing to consider more definitely the prophetic promises, we will examine the name under which the promises are claimed.

Every thing peculiar to the Jewish system was typical; and every term by which a type is designated must be used in two senses, one referring to the type, the other to the antitype. It is not difficult to determine in what sense a term is used if we keep in view its relation to first principles, or observe to what covenant it belongs. The following are instances. Israel according to the flesh, Jews outwardly, Palestine under the curse, the sanctuary or pattern of heavenly things, Jerusalem which now is, and circumcision outward in the flesh. These are all peculiar to the first covenant. On the other hand we find Israel (the prevailers) the faithful children of promise, Jews inwardly, an incorruptible, undefiled, and eternal

inheritance, the heavenly sanctuary, Jerusalem which is above, and circumcision of the heart, in the Spirit. These are of the new covenant. These two classes belong to two different systems; one of enmity—the other of peace [Eph. ii, 14, 15]; and each has its own place in its own system, and cannot be transferred to the other by any means. So that he who is outwardly a Jew, an Israelite according to the flesh, can no more take his place in the other class, or gospel system, without becoming Abraham's seed by faith in Christ, than the Greek or the Hottentot.

D. P. Hall, writing to prove that there are great and *special* blessings yet to be conferred on the literal descendants of Jacob, remarks on Eze. xxxvi:

"There are but three positions which can be taken in regard to this promise, and many others of like import; viz: They have been fulfilled in the past history of this nation; or they will be fulfilled to those who are Israelites in the highest sense, *i. e.*, after the law of faith; or they remain to be fulfilled to the natural descendants. The last named position is the only one admissible in the scripture now under investigation."

And again he quotes from Eze. xxxvii, and inserts an explanation in parentheses as follows:

"So shall they be my people, and I will be their God. And David (David 2d, Christ) my servant shall be a king over them, and they shall have one shepherd," &c.

Here we notice that he has admitted that there are two senses in which the term Israel is used, but thinks (or rather *decides*) that it is not al-

lowable to use it in the "highest sense." Yet in quoting a parallel promise in which it is said David shall be king over them, he uses *David* in the "highest sense," by referring it to Christ.

By what authority does he put "David 2d, Christ," in the prophecy of Ezekiel, while he arbitrarily denies us the privilege of putting "Israel 2d, of faith," in the same connection?

There are, by his own showing, two Israel's and two Davids; and David 1st has reigned over the first Israel, and now he contends that David 2d will also reign over the first Israel. But the first Israel and the reign of the first David belonged entirely to the first covenant, while the second Israel and "David 2d" are under the new. It is as impossible and absurd to connect the reign of David 2d with the first Israel, as it would be to connect the reign of David 1st with the second Israel. But such confusion is common with the advocates of the Age to Come. They seem to think that by quoting much Scripture they gain their point, entirely disregarding the connection, and the principles that govern its application.

It is often asserted that Gentiles by birth can have no right whatever to the name of Israel. But this is not in accordance with the Scriptures. Notice what Paul says to the Ephesians—ye were aliens from the commonwealth of Israel. But what do they become when they are no more strangers, or aliens and foreigners? Take our own nation for an illustration. Here are individuals born in different countries; aliens and foreigners by birth. But they come to our shores, and by virtue of the naturalization laws they cease

to be strangers or aliens, but are constituted American citizens. *They are Americans by adoption*: and in any transaction of, or with, the government they would not be styled or treated as English, French or Germans, though they were born in England, France, or Germany. So, says Paul to the believing Gentiles, "Ye are no more strangers and foreigners, but *fellow-citizens*"—of what?—of the commonwealth of Israel. *They are Israelites by adoption*; they are of "*the same body*;" they are no more two, but one in Christ.

Again, Paul says in Rom. ix, that "they are not all Israel which are of Israel." Now it is evident that if the term Israel was strictly a national name, indicating the origin or birth of him who bore it, as our opponents claim, this declaration of Scripture could not be true, for then they who are of Israel would all be Israel, and no others.

We notice here that in the plan of the gospel there is a change in the relation of both Jews and Gentiles; that is of such as are Jews and Gentiles by birth or descent. Thus, the unbelieving descendant of Abraham and Jacob is not a child of Abraham, nor counted for his seed; nor an Israelite, according to Rom. ix. He is not of that body, nor partaker of their promises. While the faithful, Gentile born, are Abraham's seed [Gal. iii, 7, 29; Rom. iv, 11; ix, 6-8], and citizens of the commonwealth of Israel, of the same body, partakers of the same promises.

There is a very specific declaration respecting each class in Rom. ii. Circumcision distinguished between the Jews and the Gentiles. "Uncir-

cumcision which is by nature," certainly refers to Gentiles. And if the circumcised (i. e., the Jew) be a breaker of the law his circumcision is made uncircumcision; that is, his claim to the title of a Jew is reversed, and he is counted a Gentile. But if the uncircumcision (i. e., the Gentile) keep the righteousness of the law, his uncircumcision is counted for circumcision; that is, his Gentile origin is set aside, and he is counted for a Jew. This would be called an extravagant pretension by Age-to-Come Judaizers, but Paul does not leave it indefinite or open to cavil, but plainly says, "FOR HE IS NOT A JEW WHICH IS ONE OUTWARDLY," that is, by birth or natural descent: "BUT HE IS A JEW WHICH IS ONE INWARDLY," that is, of faith, whether circumcised or uncircumcised—whether Jew or Gentile by birth. How, in the face of these positive declarations, the Age to Come advocates can think to sustain their positions is a mystery. What do they do with such testimony? Nothing at all. They pass it by and arbitrarily decide that the promises do not belong to "Israel in the highest sense!" We do not wonder that there is confusion amongst the believers in that doctrine. Denying first principles, passing by the most positive declarations, wresting the promises from the gospel and placing them in a system which they are not slow to declare is abolished, they can no more hope to arrive at truth and unity than they could to arrive at perfection in numbers while denying that two and two make four.

We have shown the fallacy of restricting the

phrase, "my people," to the natural descendants of Jacob. But we are told that God's name was named on them; and so it was on "Jerusalem which now is" [see Jer. xxv, 29], yet she is rejected and so are her children. Gal. iv. Instead of being the chosen of God—his people—the Saviour said to them, "Ye are of your Father the Devil." They claim to be Jews, but they are not: they are of the synagogue of Satan. Rev. iii, 9.

It would not seem likely that any *special* promises or blessings were in reserve for the children of the Devil, as the Saviour termed the unbelieving Jews. But *in belief* they are *in Christ*, and we have fully shown that in Christ there are no special blessings. Therefore, the view we call in question is proved untrue.

CHAPTER VIII.

THE SETTING UP OF GOD'S EVERLASTING KINGDOM.

There is perhaps no subject on which more misapprehension exists than on the establishment of the kingdom of God. On this point we have been often assailed, and charged with holding very absurd views in respect to it. But wherein the absurdity consists it is to be presumed our opponents have no very definite idea, as they have hitherto failed to point it out in their writings on the subject. It is but fair that we consider their view briefly, that the reader may contrast the two, and so judge between them.

According to their view, as we gather it from the most prominent authorities, the Saviour first comes, and then sets up his kingdom in Canaan or Palestine, and when established, the kingdom, by agencies not defined, destroys all the enemies of Christ (see *Age to Come*, p. 90): all his adherents having been immortalized. And then those that are left, belonging to neither of these classes—not friends nor enemies—not justified by the gospel nor condemned by the law (too good to be destroyed and too bad to be saved), are put on *a new probation* and again populate the earth. To the Jews a national pre-eminence is given (the middle wall is re-built), the apostles rule over them, and all the saints immortalized act as priests, to offer sacrifices (types of Christ's sacrifice in the past) for the sins of the probationers. The gospel (by types) will then save the *nations*, as it now saves *individuals out of* the nations: the Devil (the evil principle) is bound; sickness and death are in a measure done away: peace prevails throughout the world among the nations, while the saints, who are priests and advocates for mortals, "rule with a rod of iron," having "the high praises of God in their mouth, and a two-edged sword in their hand, to execute vengeance upon the heathen, and punishments upon the people (see *Age to Come*, p. 89), and by the double process of advocacy and punishment—filling the double office of Advocates and executioners, Christ and his saints in the course of 1000 years subdue all their enemies and bring all the nations in subjection to Christ, and thus the kingdom symbolized by the stone, fills the whole earth.

Then, having restored the kingdom or world to a state of submission or loyalty, Christ delivers it up to the Father (see J. M. Stephenson). The Devil is then let loose for a little season, and in that "little season" overthrows the 1000 years' work of Christ and all his saints, so that he deceives the nations, a multitude as numerous as the sand of the sea (who had previously *been saved* by the gospel of the Age to Come!), and they of whom it was said that they should not learn war any more, are by Satan deceived and gathered to battle; and so successful are they in this brief warfare, that they *retake* the vast dominion which had been subdued to Christ and by him rendered up to the Father as a "loyal province," and drive the saints back to Jerusalem, their starting point, which they besiege; and they are then destroyed by fire from God out of heaven. Those who read the authors above referred to, and others, must acknowledge that we have done their views no injustice in the above sketch. Mr. Marsh has "Jerusalem rebuilt" as the capital of the kingdom for the Age to Come, and the New Jerusalem come down from heaven at the end of that age. But what becomes of the old city when the new one comes down he does not inform us. J. B. Cook took the position that the New Jerusalem *will not* come down from heaven, but a causeway will be erected between the new and the old, from heaven to earth, and thus a Jerusalem will be located at either end of Jacob's ladder!!! How he obtained this interesting intelligence he does not deign to inform us. J. M. Stephenson quotes Dr. Thomas to show that

the New Jerusalem, or "Jerusalem which is above" [Gal. iv], is *above* in the sense of being exalted, which denotes the position she will occupy in the Age to Come. But if the word *above* signifies her honor and glory, and not her location, then her "*coming down*" [Rev. xxi], must denote her abasement, or deprivation of that honor and glory! The criticism of Dr. Thomas on the word "*above*," as quoted by J. M. Stephenson, is not correct. Greenfield says, in his lexicon, "*Ano*, adv., above; up, upwards, that which is above, higher." Robinson says, "*Ano*, adv., up, upwards, above, i. e., (1.) of motion, up, upwards. John xi, 41; Heb. xii, 15. (2.) Of place where, up, above. Acts ii, 19."

We come now to a consideration of the scripture view of the subject.

Dan. ii, 44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

On this text we enquire

1. What is the act of setting up the kingdom referred to in the text?
2. When will it break in pieces the kingdoms of earth?

It might appear to be the most natural order of inquiry to first examine when the kingdom will be set up; but we think all will agree with us, that there will be little ground for controversy on the *time*, after we have scripturally defined the *action*. Our main disagreement with the ad-

vocates of the Age to Come, is not so much on the *time* (as they seem to think), as the *nature* of the event. But we must go still further back and inquire, who is "the God of heaven" referred to by the prophet? Is it the Father or the Son? We take the position that it refers to the Father, and shall now present the scriptures which define the action of the Father in respect to the kingdom.

In 1 Chron. xvii there is a promise recorded, given to David concerning his "*seed*," clearly referring to Christ, wherein God said, "I will raise up thy seed after thee which shall be of thy sons; and *I will establish his kingdom*. He shall build me an house, and *I will establish his throne* forever. *I will settle him* in mine house and in *my kingdom*." Verses 11, 12, 14.

The word *establish* is evidently used here in the same sense that the expression *set up* is in Dan. ii. (See Webster.) It may also be used to denote the confirmation of that which is set up, and is so used in Isa. ix, 7: "Of the increase of his [Christ's] government and peace there shall be no end, upon the throne of David, and upon his kingdom, to *order it*, and to *establish it* with judgment and with justice, from henceforth even for ever." Now we have in definite terms the establishment of the kingdom ascribed to both the Father and the Son; and we must look to other Scriptures to ascertain the precise work of each. That their works are different is shown in these promises. The Father says he will settle David's seed in his house and kingdom, and establish his kingdom and throne; and the Son

shall *order it* and establish it with judgment and with justice. The Father sets it up and settles the Son in it: the Son orders and rules what he has received of the Father. This view is confirmed by many scriptures.

Dan. vii, 13, 14. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him," &c. Here is the act of the Father, to wit., conferring the kingdom on the Son of man; and the consequence, to wit., all people, nations, and languages serve him, or he *rules* in the kingdom bestowed by the Father.

Psa. ii, 8, 9, expresses the same fact: "*I shall give thee* the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Thou shalt* break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel." Ps. cx, 1, 2 is parallel with the foregoing: "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: *rule thou* in the midst of thine enemies." Also Luke i, 32, 33: "*The Lord God shall give* unto him the throne of his father David. *And he shall rule* over the house of Jacob for ever; and of his kingdom there shall be no end."

It will be noticed in all these passages that the only work ascribed to the Father is that of *giving the throne and kingdom to his Son*, thereby putting his enemies under his feet. All else—the

dashing, breaking, destroying (his enemies), ruling, and ordering it—is the work of the Son. See also Luke xiv, 12, where the Saviour likens himself to "a certain nobleman who went into a far country to receive for himself a kingdom, and to return. And it came to pass, that when he was returned, *having received the kingdom*, then he commanded," &c. Verse 15. According to Age-to-Come teachers *he only received something to make a kingdom of*; but the Scriptures teach differently. He has received the kingdom when he returns; the *kingdom* is given to him when he is brought to the Ancient of days. Dan. vii. But they urge that the *materials* or parts of which the kingdom is composed are not yet arranged in order, and therefore the kingdom is not yet set up when the Lord returns. But they are in error here the same that we have shown them to be in error on 1 Cor. xv, viz., they make no distinction between the work of the Father and the Son. It is the work of the Son to order and arrange his kingdom, but not, of course, until it becomes his by the gift of the Father. And now we are prepared to raise the direct query with our opponents, Does the God of heaven set up the kingdom, or does he not? If the promise of 1 Chron. xvii, and the prophecy of Dan. ii, be admitted in their full force, viz., that the God of heaven does set up the kingdom, and settle and establish his Son in his kingdom, then we ask further, Is there any thing implied in the Father's setting up the kingdom but the crowning of the Son, or investing him with regal power and authority? Is there in all the Scriptures of truth a single act beyond

this ascribed to the Father in setting up the kingdom? And is not this work accomplished in heaven before the second advent of the Saviour?

- Rev. xi, 14-18; xiv, 14; xix, 16.

We understand that "these kings," referred to in Dan. ii, 44, are the divisions of the Roman Empire, symbolized by the feet and toes of the image, and the horns of the fourth beast of Dan. vii. In their days, at the termination of the priesthood of our Lord (Heb. viii, 1; Ps. cx, 1), the God of heaven bestows the kingdom upon his Son, and he receives the holy city, the capital of the kingdom, the New Jerusalem, "which is the mother of us all," the gift of which is represented by the figure of a marriage. See Matt. xxv, 1; Rev. xxi, 9, 10; comp. Isa. liv, 1, with Gal. iv, 26, 27.

The whole work brought to view in Dan. ii, 44, is plainly referred to in the passages above quoted, so that in the second proposition, concerning the breaking in pieces the kingdoms of the earth, but little remains to be said. The dashing in pieces of the nations, is always ascribed to Christ, and that it will take place at his coming has been proved in chap. ii, to which we refer. The symbol of the destruction of the governments of earth, is the stone smiting the image on the feet, when all parts of the image are broken and destroyed together. We locate this at the second advent. Where do the advocates of the Age to Come locate it? D. P. Hall said in the "Wisconsin Tent," in Sept. 1855, and was endorsed by J. M. Stephenson, that God had mighty blessings in store for the nations of the earth: that soon

the Devil would be bound, his deceptions cease, and the *nations* would then be saved as *individuals* now are. In 1858, Age-to-Come believers (Reed and Collings) at Crane's Grove, Ills., both in preaching and private conversation, denied that the Saviour would break in pieces what was given to him by the Father; one of them said it would be *folly* in the Saviour to receive a gift from the Father, and then break it in pieces! This is surely charging heaven itself with folly. See Ps. ii, 8, 9. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potters' vessel." By these it would appear that they consider that the advent of the Saviour will be a joyful event to the nations of the earth. That the tribes of the earth will have no occasion to mourn when they see him coming [see Matt. xxiv, 30]; for it will not come as a snare, nor be as it was in the days of Noah and of Lot [Luke xvii, 26-30; xxi, 35]; that sudden destruction will not come upon them, and they *shall escape*, even the inconveniences of the present system of *limited probation*! 1 Thess. iv, 16-18; v, 1-3.

We see by their teachings that they have no place for the smiting and breaking of the image till the thousand-years reign is past. The parts that composed the image were universal dominions; and the *stone* does not come peaceably to them and infuse its nature into them, and thus transform them into itself, as believers in a temporal millennium and Age to Come teach, but it

is also a universal dominion, which *destroys* and *supersedes* them. Neither can they with consistency quote Zech. xiv to show the events of the Age to Come, for "there shall be no more utter destruction" after the events spoken of in verses 4-11, but they admit of no utter destruction till the execution of the general judgment.

Against the view here presented that the kingdom is set up, and Christ commences his reign, in heaven, it is claimed that as Christ is called David's son, it would be inconsistent to transfer the reign, or any part of it, from the place where David reigned, or from earth to heaven. But it is not wisdom to aver what would be consistent for God to do when we have the means of knowing what he has done, and what he has promised to do. Notice the following facts:

1. Christ will reign for ever in the New Jerusalem, which will come down from heaven. David reigned in the old Jerusalem, and seven years in Hebron.

2. The reign over Israel has once been transferred from heaven to earth. It was God's kingdom, and he ruled over it. When the Israelites desired a king, he said: "They have rejected me that I should not reign over them." 1 Sam. viii, 7. David's was a secondary right, held by sufferance. Many talk as though David had the first and sole right, and as if everything was disorderly and illegal that differed from his reign.

3. Christ was born heir to David's throne; but partaking of our nature he died, as had all of David's sons before; and what he received by birth he lost by death, and his being David's son would

have availed him nothing had he remained dead. Thus, though born heir, he receives the throne by the gift of God, through the resurrection. "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David." Luke i, 32. "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." Acts ii, 30, 31.

4. David had many sons, but Christ was superior to David, for he called him Lord. And David will also be raised from the dead, but Christ will supersede him in the throne. Though born son of David he would have had no special right to the throne had he not also been the Son of God. Ps. lxxxix, 27; 1 Chron. xvi, 13; Ps. xlv, 6, 7; comp. Heb. i.

5. As he is the Son of God, so his throne will be set in the house and city of God. Notice 1 Chron. xvii, 14: "I will settle him in *mine house* and in my kingdom for ever, and his throne shall be established for evermore." Also verse 12: "*He shall build me an house*, and I will establish his throne for ever."

These declarations make it clear that the first ruler over the kingdom *reigned in heaven*. They rejected him and desired a king "like all the nations." 1 Sam. viii, 20. And it has been abundantly proved that he "whose right it is" will commence his reign in the same locality. How

long he will continue to reign in heaven can only be known by ascertaining when the New Jerusalem will come down to earth. As that is the capital of his kingdom, the seat of power is of course determined by its location.

The foregoing view of the setting up of the kingdom and the commencement of the reign of Christ, is further proved by the fact that his people, the subjects of the kingdom [see Matt. xxi, 43; xxv, 34; Jas. ii, 5; Luke xix, 27], *are taken to heaven* when they are redeemed. We invite the careful attention of the reader to the proofs on this point.

John in prophetic vision saw a Lamb on Mount Zion, and with him an hundred and forty-four thousand. We have before shown that Mount Zion is in heaven. Again he said, "I heard a voice of *much people in heaven*, saying, Alleluia." Rev. xix, 1. This is after the Lord has judged Babylon, and "hath avenged the blood of his servants at her hand." Verse 2. And it is after the resurrection, for they do not sing the song of triumph till after that event. 1 Cor. xv, 54, 55. In chap. xv, 2, he saw the triumphant company stand on a *sea of glass*, having the harps of God in their hands, and singing the song of Moses and the Lamb. In chap. iv, 1-6, which is a view of the heavenly temple, *the sea of glass is before the throne of God*. By referring to the work of Solomon we learn that a "molten sea" was made with the earthly temple. The expression, "a molten sea," well accords with John's description: "as it were a sea of glass mingled with fire." As the work of Solomon, as well as

that of Moses, was according to the pattern given [1 Chron. xxviii, 11, 12], the *antitypical sea* belongs in heaven, before the throne of God, with all the other articles typified, in that work. Heb. viii, 1-5. There is where the saints sing their triumph: on the sea of glass, before the throne of God, on Mount Zion, in heaven. Here is a harmony between the type and the prophetic view; and the promise of the Saviour fully sustains it.

Said Jesus to the Jews, "Ye shall seek me and shall not find me; and where I am, thither ye cannot come." John vii, 34-36. The Jews did not understand him, and said among themselves, "What manner of saying is this?" They knew it contemplated a departure from their midst, and thought perhaps he intended to leave them and go and teach the Gentiles. Many at this day are as blind over this passage as the Jews were; but if they had noted what the Saviour said as recorded in verse 33, they need not have queried whether he was going to the Gentiles, or to some remote corner of the earth; for he said plainly, "I go to him who sent me." "Where I am," was spoken prospectively, and signified the place to which he was going, not the place where he then was, for the Jews were there also. The Jews would not be able to come where he was when he went away; as Campbell renders it: "Nor be able to get thither where I shall be." As if he had said, thither, or to that place, where he is who sent me, ye cannot come.

Again, in chap. viii, 21, he said, "I go my way and ye shall seek me and shall die in your sins:

whither I go ye cannot come." But the blindness of the Jews was proverbial; and again they inquired, "Will he kill himself? because he saith, whither I go ye cannot come." When he told them that they could not go whither he went, namely, to him that sent him, they seemed to think he would go to the Gentiles; a supposition forbidden by the fact of their inability to go. So in the latter text; when he told them they should die, but could not go where he went, they wondered if he would kill himself! an idea as wild and extravagant as they could have entertained. If he had gone to the Gentiles, they could have gone also: if he had killed himself and they had died, the difference implied in the text would have been overcome. So far as these expressions to the Jews are concerned, all is plain.

In chap. xiii, 33-36, he used the same words to the disciples, except that he did not tell them they should die in their sins. But he said, "Little children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews, Whither I go ye cannot come; so now I say to you." The suppositions of the Jews are contradicted by facts in their cases also. He did not go to the Gentiles, for thither the disciples went. He did not refer to death, for they died; nor yet to a special or particular manner of death, for they also died for the truth. But whither he was going he explained in chap. xiv, 12, 28, and xvii, 16: "I go unto the Father." That this is fulfilled, that he has ascended to the Father in heaven, it is unnecessary to offer proof, but there is a promise based upon these facts which we will now consider.

This promise is recorded in John xiv, 1-6. He said, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you." Where he went we have already seen—he went to the Father; to the Father's house, to prepare a place for the saints. But their hearts were troubled; for he had said to them as he had said to the Jews, that they could not come to the place to which he went. Now he continued: "And if I go and prepare a place for you, I will come again and receive you unto myself, **THAT WHERE I AM THERE YE MAY BE ALSO.**" We have seen that the expression, *Where I am*, denoted that place to which he was going; hence, the promise is that when he returned he would take them to the Father's house, where he was going. It may be supposed that this promise conflicts with his words in chap. xiii, 33: but the harmony is shown in verse 36, where he said, "**WHITHER I GO thou canst not follow me now, BUT THOU SHALT FOLLOW ME AFTERWARDS.**" This is a very plain statement, and justifies Campbell's rendering of chap. xiv, 3: "I will return and take you with me."

On this exposition of these texts we invite the criticisms of our opponents, confident that it will stand the severest test. We cannot imagine how any one can pretend to find any other view taught in these Scriptures, and therefore must wonder at the pertinacity of some who affirm that Christ will not reign in heaven, and that the saints will not go there. But not till they show that Christ ascended in mid-air, or in the clouds, and then

returned to Palestine, there to remain for ever, can we believe that the saints will only be taken into the clouds, and then return to earth, without going to the mansions prepared in the Father's house, whither Jesus has gone.

Prov. viii, 21 has been quoted to prove that the saints will not go to heaven. It reads, "That I may cause those that love me to inherit substance." This is quoted on the supposition that heaven is *unsubstantial*, and would be in point if God himself, his temple, and his throne, were non-entities, and Christ had gone *nowhere*. But Paul said to those that suffered loss for Christ's sake: "Knowing yourselves that YE HAVE IN HEAVEN A MORE ENDURING SUBSTANCE." Heb. x, 34. So we can assure those who look to Canaan or Jerusalem, because they desire substance, that we have a substance, even in heaven, undefiled and *more enduring*. That is perishable—it will be shaken by the voice of God, and be removed. This is eternal, it cannot be shaken; it is incorruptible, undefiled, and will not fade away.

CHAPTER IX.

THE DAY OF THE LORD.—ITS LENGTH, NATURE, &c.

An effort has been made to sustain the Age to Come by first *assuming* that the day of the Lord is identical with the 1000 years of Rev. xx, and then

quoting Zeeh. xiv to show a series of events transpiring on the earth "in that day," or during the 1000 years. But the Scriptures clearly show that the day of the Lord is longer than 1000 years, commencing before, and terminating after, that period. Peter does not give the length of that day, as has been inferred from 2 Pet. iii. In verses 8, 9, he refers solely to the faithfulness of God, and that his long suffering withholds the execution of his judgments on the scoffers; yet this is no evidence of slackness, as his promise is as sure 1000 years hence as if fulfilled to-day. With man haste is necessary to the performance of his promise, as his life is but a hand-breadth; but not so with God who is from everlasting to everlasting.

The day of the Lord commences before the advent. It has been shown that the voice of God shakes heaven and earth before the Saviour comes. Pages 25, 26. And Isa. xiii, 13 shows that they are shaken in that day. "Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." And verses 6, 9. "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. . . . Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and to destroy the sinners thereof out of it." The great battle is in that day. Eze. xiii, 5; Rev. xvi, 14. It is called the day of the Lord's anger, the day of his wrath, &c.; and as in the seven last plagues "is filled up the wrath of God" [Rev. xv, 1], and the battle of that day

occurs under the seventh plague, and the heavens and earth are shaken in that day previous to the advent, it appears that that day commences with the pouring out of the plagues, at the termination of "the day of salvation." We have no more warrant to infer from 2 Pet. iii, that that day is just 1000 years long, than we have to infer that "the day of salvation" is of that length, and that day has already existed nearly two thousand years.

Again, should we admit that the saints reign on the earth during the 1000 years of Rev. xx, 4-6, the earth could not pass away or be melted till after the close of that time, for it is not melted till the judgment is executed on the resurrected wicked. But the wicked are not raised till the thousand years are finished; and Peter says that the heavens and earth which are now, are reserved unto fire against the day of judgment and perdition of ungodly men: and that *in* the day of the Lord the heavens shall pass away with a great noise, and the elements melt with fervent heat. Thus we find that the resurrection of the wicked, the execution of the judgment, and the passing away of the heavens and earth, all take place *in* the day of the Lord, and *after* the termination of the 1000 years. Therefore, again, the day of the Lord and the 1000 years of Rev. xx, cannot be identical.

The descriptions of the day of the Lord as given in the Scriptures, and of the Age to Come as given by its exponents, are so different, that the reading of the texts should convince any one of their error. We will here copy a few scriptures on the subject, and would suggest to the reader to sub-

stitute the *Age to Come* for the *day of the Lord*, in these texts, and the difference between the Age to Come of the Bible, and that of J. Marsh's book will be quickly perceived.

Isa. xiii, 6, 9-13, "Howl ye; for the day of the Lord [Age to Come] is at hand; it shall come as a destruction from the Almighty. Behold the day of the Lord [or Age to Come] cometh, *cruel both with wrath and fierce anger*, TO LAY THE LAND DESOLATE," &c.

Jer. xlvi, 10. "For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries; and the sword shall devour, and it shall be satiate and made drunk with their blood; for the Lord God of hosts hath a sacrifice in the north country, by the river Euphrates." See Rev. xvi, 12-21.

Eze. xiii, 4, 5. "O Israel, thy prophets are like the foxes in the desert. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." Also to verse 16.

Chap. xxx, 2, 3. "Thus saith the Lord God: Howl ye. Woe worth the day. For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen."

Joel i, 15. "Alas for the day! for the day of the Lord [or Age to Come] is at hand, and *as a destruction from the Almighty shall it come.*"

Chap. ii, 1, 2, 11. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand. A day of darkness and of gloominess, a day of

clouds and of thick darkness. . . . And the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord [or Age to Come] *is great, and VERY TERRIBLE: and WHO CAN ABIDE IT.*" See verse 31.

Amos v, 18-20. "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord [Age to Come] *is darkness and not light.* As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall and a serpent bit him. Shall not the day of the Lord [Age to Come] be darkness and not light; even *very dark, and no brightness in it?*"

Obad. 15, 16. "For the day of the Lord [Age to Come] is near *upon all the heathen:* as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall the heathen drink continually; yea, they shall drink, and they shall swallow down, and they shall be as though they had not been."

Zeph. i, 7, 8, 14-18. "Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. . . . The great day of the Lord is near, it is near and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. *That day is a day [or age] of wrath, a day*

of trouble and distress, A DAY of WASTENESS AND DESOLATION, a day of darkness and gloominess, a day of clouds and thick darkness. A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Compare Jer. xxv, 15-33. See also Isa. ii, 10-12; xxxiv, 1-10; 1 Thess. v, 2, 3; 2 Pet. iii, 10, 11; Rev. xvi; compare Joel iii, 9-14; Rev. xiv, 14-20; xix, 11-21.

This divine description is as different from the modern theory of that age as wrath is from mercy, and darkness from light. In the Scriptures it is *never* called, as the present age is, the accepted time, or day of salvation, wherein God calls to repentance, and offers mercy to sinners. This scripture outline should be sufficient to open the eyes of those who are following false applications of prophecy concerning the day of the Lord, or great day of God's wrath, now commonly termed the Age to Come.

THE DAY OF THE LORD IS THE DAY OF JUDGMENT.—On this point we have no controversy with those who teach the Age to Come and future probation. They hold that the saints will judge the world in the future age, and so do we; but

we differ with them very much on the nature and circumstances of the judgment. Their view is presented in the following extract from D. P. Hall on "the object of the present dispensation." He says :

"It is to gather out a peculiar people, a select and well-disciplined company to become Christ's associates in dispensing judgment and bestowing mercies upon the nations of earth. . . . The same is presented to the Corinthians by the apostle Paul, when he would shame them for referring their difficulties to an infidel tribunal. 'Do ye not know,' said he, 'that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?' 1 Cor. vi, 2. 3."

There are two points in the passage here quoted which show the fallacy of the view above presented. 1. The saints shall judge angels. We read of certain angels that sinned, that are "reserved unto judgment." 2 Pet. ii, 4. But we have not the remotest idea that they will be on probation in the Age to Come, or that "bestowing mercies" is a part of the judgment work. We presume all will allow that these are the only angels that the saints will judge. 2. The judgment referred to is distinct from any judgment in matters of "*this life*;" which would not be the case if they were to dispense judgment and bestow mercies on mortal probationers. "This life" is not peculiar to any dispensation, but expresses the mortal life which all of Adam's posterity enjoy in common.

This judgment, then, can only refer to the process by which is determined the punishment of *fallen angels* and *the wicked world*, whose period of probation having expired, nothing but the judgment and its final execution awaits them. This view is fully sustained by Jude 6. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto *the judgment of THE GREAT DAY*."

We have said that we have no controversy in regard to *the time* wherein the saints will judge the world. We all agree that it will be in the future age—the age next subsequent to the present. But we deny that they will sit in judgment on nations then living on probation, or that mercy will be connected with this judgment, any farther than it is recognized in the *degrees of punishment*. Matt. x, 15; Luke x, 12-14.* The Scriptures

* The saints judge the world and angels. By Rev. xx, 4, we learn that they sit on thrones of judgment; i. e., they reign during the judgment. As there are degrees of punishment it is evident that the determination of punishment is the work of the saints, and of course every mitigating circumstance must be considered. Thus, by a comparison of scriptures we understand that they are kings, priests, and judges, at the same time.

The idea of the work or office of a priest is generally drawn from that of the priests of the Jewish age, rather than from the definition of the word, or its use in the New Testament. Peter compares our worship, which is altogether unlike that of the Jews, to the work of the Jewish priests; in like manner a service in the future, unlike either, may be compared to the same. The word, *priest*, does not necessarily imply a mediator

do not sustain the assumption of our opponents. The expressions quoted from the prophets relative to that day do not admit it. But one question remains to consider, whether the saints remain in heaven during the judgment of that day, or return to earth at its commencement. As it is represented to be "a day of wrath," and never a day of mercy, so it is "a day of *wasteness and desolation* ; and as the Lord comes with his saints to *execute* the judgment at the termination of the 1000 years, the conclusion is unavoidable that the saints continue in heaven during the 1000 years, leaving the earth desolate that length of time. And those whom Satan gathers to battle during that period, are not those who have submitted to Christ, and been constituted loyal subjects of his kingdom (as we must conclude from the writers on the Age to Come), but the wicked nations raised from the dead. It has been urged that they are already deceived, and therefore the expression of his deceiving them will not apply : but that is to say that they who have been deceived can be deceived no more ! We consider that there is opportunity there for the greatest deception that has

or intercessor. The Greek is *hierous*, which is rendered by both Robinson and Greenfield, "one who performs the sacred rites." This, of course, might embrace a work of mediation or intercession, but neither of the above named lexicographers incorporates such a work in their definitions ; as that is a specific work, while the definitions are general.

All allow that the judgment referred to will be during the 1000 years ; but it is when their "reign on the earth" is yet prospective. Rev. v, 9, 10. On this reign see remarks on objection, p. 45.

ever been practised. Many of them died in the full belief that they were naturally immortal, and as time cannot be counted by the dead, when they awake, and behold the Son of God arranging his glorious kingdom, and the city prepared for the reception of the saints on earth, to them it will appear as if they had but passed the *transition* which they believed death to be. All of them have denied the word of God on some points, and they may be easily led to think it may fail them, and to believe they may take possession of the "beloved city." How dreadful to think that the deceived will remain deceived, and confident in their opposition to God and his word, till the fires of destruction envelop them ! We may imagine their unavailing regrets for their folly and their obstinacy. But he that believeth not the record which God hath given hath made him a liar, which is surely enough to sink any one to perdition. Then will the earth be made new ; "the purchased possession" be redeemed ; and the saints possess the kingdom "under the whole heaven."

In connection with these positive proofs concerning the day of the Lord we will notice the view of our opponents on Zech. xiv. We do not enter upon an exposition of this chapter, for the reason that we do not sufficiently understand the nature of the antitypical feast of tabernacles. We hold that it is no disparagement to our view that we are not able to fully explain every passage of scripture. It is enough if we give positive testimonies in favor of the doctrine ; for the word of the Lord being yea and amen (not yea and nay),

we need not fear that an obscure passage will contradict a plain one. Though we may not be able to give a full exposition of every text in the prophecies claimed in support of the doctrine of the millennium, yet we may feel the strongest assurance that they will not contradict the plain declarations we have quoted on that subject. So any number of disputed passages will not unsettle the testimony of the direct proofs we have given concerning the day of the Lord. And it will appear plain that our opponents have no ground for their assumptions on Zech. xiv, by the following points :

(1) We have shown that the day of the Lord is more than 1000 years in length : and the events of verse 4 are evidently at the close of that day, after the 1000 years, and not at the beginning as claimed by our opponents. Their claim being founded on the supposed identity of the day of the Lord and the 1000 years.

(2) At the time referred to, "there shall be no more utter destruction" [verse 11], which shows that there has been an *utter destruction* in the past. This is contrary to the view of our opponents relative to the Age to Come.

(3) We have shown the fallacy of their views on the re-institution of the types: hence, the feast of tabernacles is antitypical, whereas the arguments of the advocates of the Age to Come are on the supposition that it is the same as the former observance under the Levitical law ; and therefore their view is erroneous.

CHAPTER X.

NO PROBATION AFTER THE COMING OF CHRIST.

The proper method of investigating scripture subjects is to first notice the explicit declarations relative to them, and next ascertain what bearing the great leading doctrines of the Bible have on them, and let minor objections be an after consideration. And any objection to be valid must involve a contradiction between the doctrine objected to and plain declarations, or between it and other doctrines settled beyond a doubt. If an objection is based on a particular passage of scripture, and the objector fails to show the sense of that scripture, he does not show that any objection really exists.

When I speak of settling the main points, and removing objections, I do not mean that all must necessarily be convinced ; that is altogether too much to expect. Some people will not be convinced of their errors. We have noticed with regret the disposition of some to cling to *their construction* of some portion of prophecy, which they themselves cannot fully explain, and apply it to favor their views of the Age to Come, regardless of plain texts opposing, or of the bearing of great leading truths on the subject. I have endeavored in the briefest possible manner to show that

1. The clearest and most definite prophecies point to the coming of Christ as the time of the destruction of all his enemies.

2. The prophecies of Daniel and John, given

in symbols agreeing with the declarations of the other prophets, clearly show that all the nations of the earth will be "dashed in pieces" at that time.

3. The New Covenant mediation is in the present dispensation, and in the present only; hence its blessings can only be secured by obtaining an interest in them in this dispensation.

4. The Old Covenant did not and could not of itself secure the favor or grace of God to those with whom it was made; and of course their descendants can claim nothing under it.

5. The New Covenant holds out no hope of special blessings to the Jews, but its promises extend to all alike, through faith, and will be fully realized in the new earth.

6. There is no promise of the restoration or re-building of "Jerusalem which now is."

7. The kingly priesthood of Christ is entirely in the present dispensation.

8. The great work of subduing the enemies of Christ, claimed for the Age to Come, will be accomplished before the second advent.

From these and other considerations we conclude there will be no probation after Christ comes.

Besides those who are tenacious of *their constructions* of the prophecies, regardless of the facts and principles which preclude the possibility of such construction being correct, there are others who are honestly striving for the truth, but have also imbibed erroneous views of the prophecies. And as we claim no infallibility for ourselves—nothing but an earnest desire to know the truth

—we are liable to be found in this position. We discover that students of the Bible have arrived at far different conclusions on the same subjects, and we are led to conclude that on one side or the other there has been a wrong starting point; wrong premises have been laid; or an unjust process of reasoning adopted. Thus we see the importance of having something by which to test our views and the justness of our conclusions. And if there were no general principles, plain and well-defined, no definite facts or declarations on which we can and must agree, we could scarcely expect to come to the "full assurance of faith," any further than assurance is founded on confidence in our own imperfect judgments. We trust that in these pages our positions have been sustained by declarations of sacred wit, sufficiently plain and clear to satisfy the faithful lovers of God's truth. To silence cavils we do not pretend. God's word itself does not aim at this. He who is infinite in his resources could doubtless have accomplished such a purpose had he designed it, and made every truth as plain and undeniable as the shining of the sun at mid-day; but then faith would have been precluded. God would not have been honored in the belief of a truth so given. So we feel clear before God when we have presented proofs sufficient to convince those who love God and tremble at his word.

The principles that remain to be considered in their relation to each other, and bearing directly on the point in question, are more general than any that have been considered. They are the bases of all revelation, and all the purposes of

God towards man; the foundations on which the superstructures of both testaments are erected. These all-controlling principles are

"THE LAW AND THE GOSPEL."

The truths relative to these great fundamental principles are stated in plain terms; and there can be but little chance for an issue in regard to either premise or conclusion. We argue that all the unconverted (all who are not justified by faith) will be cut off at Christ's coming, and the consequent impossibility of subsequent probation from

THE UNIVERSALITY OF THE LAW.—This truth is so easy of demonstration, yes, so evident of itself, that we feel that we have a right to use the words of the apostle to every Bible believer: "We write no other things unto you than what ye read or acknowledge." The universality of the law we urge: (1.) on the acknowledged *supremacy of God*; and (2.) on the authority of plain declarations of scripture. To deny it is to deny both the scripture and God's sovereignty.

Rom. iii, 19: "Now we know that whatsoever things the law saith, it saith *to them who are under the law*; THAT EVERY MOUTH MAY BE STOPPED, AND ALL THE WORLD MAY BECOME GUILTY BEFORE GOD."

God is supreme—"his kingdom ruleth over all;" his law is binding on all, and all are amenable to him as the one "Law-giver." Not only so, but all are transgressors of his law. The scriptures are very plain on this subject, yet it is virtually denied by some to sustain their theories, who assert that the heathen have not now a suffi-

cient opportunity to obtain salvation. And that there is an absolute necessity for *a new system of probation* under more favorable circumstances to be established in the future, to give them a more reasonable chance for life, and thus to vindicate the justice of God! Monstrous as this appears in the light of God's revealed plan of salvation, I have heard it publicly advanced by a teacher of the Age to Come.*

Every one possessed of the Spirit of the gospel must entertain feelings of pity for the heathen, as for all others under the dark and blighting influences of sin. The apostle felt for them, and was willing to lay down his life for the privilege of laying the offer of life before them; but having the mind of Christ, he "knew what was in man," and faithfully described his natural state. See Rom. i, 18-32; iii, 9, 19.

Missionaries, and all who have dwelt in heathen lands, and authentic history, assure us that wickedness of the most abominable kinds, and to an awful extent, prevails and has ever prevailed among the heathen. Of a truth it is said, "The dark places of the earth are full of the habitations of cruelty." We are informed by those who have resided among them, that their ignorance of right is not so great as their hatred of right. Those

*These are the words of Mr. Curry, used in his argument for the Age to Come, in Ingham Co., Mich., in the winter of 1855-6. *A new system of probation* is nothing less than *another gospel*. The language of D. P. Hall, previously noticed, tends to the same conclusion.

who claim another probation for them attribute their wickedness to their blindness and ignorance; whereas *the Scriptures attribute their blindness to their wickedness*. Rom. i, 28. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." See also verses 22-26; compare Isa. xxix, 13, 14; Rom. xi, 7-10, 20; 2 Thess. ii, 11, 12. Of the very best of the heathen, their sages and philosophers, Melancthon observed, "I admit that there were found in Socrates, Xenocrates, and Zeno, constancy, temperance, chastity. Those shadows of virtue existed in impure minds, and sprang from self-love; and therefore ought they to be regarded not as genuine virtues, but as vices." Of this expression the celebrated historian D'Aubigné says: "This may seem a harsh judgment, but only when Melancthon's meaning is misapprehended. No man felt more disposed than he was to own that the Pagans had virtues worthy of human esteem; but he maintained that great truth, that the supreme law given by God to all his creatures is, that they should love him above all things. Now, should man in doing God's commands, act from love to himself, not from love to God, could God ever approve of his thus daring to substitute himself in the room of his Infinite Majesty? And would there not be vice in an act involving express rebellion against the supreme God?"

It must be confessed that all whose minds have not been renewed by grace through faith (which, of course, includes the heathen), are considered carnally minded. But "the carnal mind is enmity

against God, for it is not subject to the law of God." This justifies the sentence that "to be carnally minded is death." To the same intent, and of the same general application are the words of Paul in Gal. v, 19-21. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strifes, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." These are placed in opposition to the fruits of the Spirit; and as surely as the fruits or graces of the Spirit abound where the Spirit dwells, and the Spirit cannot dwell where these are not, so do those prevail in all flesh, where the flesh with its affections and lusts is not crucified, or subdued by the grace of God. Not that all have outwardly committed all these crimes, but they inhere in the carnal mind, and are very often more restrained by circumstances than by the will. That which is perfectly subject to the law of God is perfect in love, for "love is the fulfilling of the law." But that which is enmity against God, and not subject to his law, is complete in hatred to God, and a transgressor of his holy law in every respect. That all are by nature the children of wrath, and have carnal minds, will not be denied; and therefore all who are not justified by faith and made at peace with God through Christ, are in the deplorable condition described by the apostle.

Perhaps none would claim exceptions to general declarations of this kind. Yet should they do so, we find scripture declarations sufficiently particular to meet every objection. Having noticed

the testimony respecting the world of mankind, we next hear it said of the *classes*, "We have before proved both Jews and Gentiles that they are all under sin." Rom. iii, 9. Then of the *individuals* "it is written: There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways; and the way of peace have they not known. There is no fear of God before their eyes." Rom. iii, 10-18.

The following plain statements lead to our conclusions on this point:—

'The wages of sin is death.' Rom. vi, 23.

"All have sinned." Chap. iii, 23.

Therefore all are under condemnation to death. Verse 19.

These truths need neither confirmation or comment; if any would deny them we have only to say, "Who art thou that repliest against God?" But they might as well deny the statements at once as to deny the conclusions to which they unavoidably lead. As surely as these scripture statements are true, so surely are they fatal to the position we call in question. They would be a sufficient vindication of the justice of God should he at this instant destroy them all from the face of the earth. And they must and will be so de-

stroyed when the judgments of God fall on a guilty world. See 2 Thess. i, 8; Ps. ii, 8, 9; Eze. xxx, 3; Joel iii, 9-13.

Having thus shown the universality of the law of God and the extent of the condemnation incurred by man, it only remains to examine

THE MEANS AND CONDITIONS OF THE GOSPEL.—The means by which we receive justification, remission of sins, and eternal life, are the death and mediation of Jesus Christ; and the conditions on which we receive them are "*repentance towards God*," whose law has been transgressed, and "*faith towards our Lord Jesus Christ*," who redeems us from the curse of the law. Acts xx, 21. His death was necessary, because "without shedding of blood is no remission" [Heb. ix, 22; Lev. xvii, 11-14]; his mediation is necessary to present that blood to his Father and make intercession for us. And we further find that the manner and place of making the atonement are definitely revealed in the plan. In *manner* it is conformable to the example given in the type; its place is the heavenly sanctuary. Heb. viii, 1-5; ix, 23, 24. I have before quoted the scriptures to show that this is a unit work; that Christ himself is the only offering acceptable to God in the sinner's behalf; that his blood is offered but once; that his intercession is in but one place; that there is but one mediator; and that he resigns his mediatorial office before his coming. The important question then arises, What is required of the sinner, in order that he may have an interest in the work of the Saviour, and be able to "stand in the battle in the day of

the Lord," and escape those plagues which are coming on the earth when "the wrath of the Lamb" is manifested against the ungodly? A few quotations from the word will show this.

John iii, 16. "God so loved the world that he gave his only begotten Son, that whosoever *believeth in him* should not perish."

Luke xiii, 3. "Except ye *repent* ye shall all likewise perish."

Heb. xii, 14. "Follow peace with all men, and *holiness*, without which no man can see the Lord."

Rom. viii, 9. "Now if any man have not *the Spirit of Christ* he is none of his."

1 Cor. xvi, 22. "If any man *love not* the Lord Jesus Christ, let him be an accursed creature."

Gal. iii, 23. "The scripture hath concluded all under sin, that the promise *by faith of Jesus Christ* might be given *to them that believe*."

1 Pet. iv, 18. "And if the righteous scarcely be saved, where shall the ungodly and sinner appear?"

The promise is only to those in whose characters are developed faith, repentance, holiness, spiritual mindedness, who are pure in heart and righteous, at the coming of Christ. Such will be redeemed and have the glorious boon of immortality or eternal life conferred on them "when Christ who is our life shall appear." What of those who are not holy? They must surely perish, for they are even now under condemnation according to the scriptures we have quoted. And there is no middle ground between them that are saved and them that perish. Said the Saviour: "He that

is *not with me is against me*, and he that *gathereth not with me scattereth abroad*." Matt. xii, 30. There is no neutral ground. It is either gathering or scattering; righteous or wicked; life or death. Not the bare absence of inveterate or openly avowed hatred, but active, perfect love is required. Not merely abstinence from great out-breaking sins, but holiness of heart, and walking in the Spirit.

I ask all, and entreat them to answer in the fear of God, and in humble reverence for his word, is there any medium between those "under the law," and those "under grace?" There cannot be; for as "all have sinned," all are originally under the law; and none can be brought from under the law except by being placed under grace, or redeemed from the curse of the law by Christ. If they could, the cross of Christ would be of no effect. There can be no ground between condemnation and justification. All who are not justified necessarily remain condemned; and those who are not condemned are only freed therefrom by being justified. If there will be a class who will escape the judgments of God without availing themselves of the benefits of the gospel of Christ, then the gospel is local and limited in its application.

To those who yet claim that it is necessary for God to place the Jews and heathen on a new probation in order to vindicate his justice, I would ask, Has not the present generation of Jews and heathens as good opportunities to know God's will as the past generations have had? If so (and indeed it has better), has God been unjust to past generations? And if a new probation is

necessary for these, would it not be equally necessary that those be raised from the dead and put on a new probation also? We should rather think that they who thus teach are charging God foolishly. Such vain reasonings and inferences will not settle so great a subject. Three things will be required of them: to show by plain Bible declarations, (1) that future probation is a scripture truth; (2) the means and conditions on which it will be based; and (3) the class or classes who will then and there be placed on probation. Direct proof on each of these points to sustain that theory is altogether lacking.

A letter written a few years since by J. M. Stephenson on this subject contains the following remarks:

"As for your quotations I can make no issue. I believe every one when placed just where the Bible places them, namely, in the Jewish and Christian dispensations; but they prove nothing either for or against probation in the Age to Come, because they have no reference whatever to that dispensation. To prove that probation, in the present dispensation, will close when Christ comes, and to prove that there will be no probation in the future age, are very different things."

The above may, with propriety, be called a play upon words. We have never thought it necessary to prove that "probation in the present dispensation will close when Christ comes," for it is universally admitted that the dispensation itself closes at that time; and of course probation *in this dispensation* could not possibly continue after the dispensation terminated. One truth is

undeniable, to wit: that *all are on probation in this dispensation*; and that the probation of all ceases before Christ comes is evident from the proofs adduced that all are under condemnation, or "subject to the judgment of God" [Rom. iii, 29, *margin*], and I have never yet heard of any method by which *condemned probationers* of this age may be *shoved over* and given a new and different probation in another age. Reason, justice, and scripture all show that they will be held to account under the claims of the present age, in which they are already under condemnation. The judgment of all classes is clearly revealed, and the time given in Rom. ii, 12-16. Any system to give them another probation in another age would do violence to revealed principles.

Again Mr. S. said in the same letter:

"God's mode of saving men may change without change in principle. It was not the same in the Jewish dispensation it is in the Christian."

In these quotations it will be noticed there is an acknowledgment that probation terminates with this dispensation, though he thinks it will be renewed in another; and that the mode of salvation would be different from that of this age. But the latter declaration, in this connection is somewhat ambiguous; for, if by the "*mode of saving men*" he merely refers to positive institutions, his statement does not reach the case as will be shown; but if by it he would embrace the plan of salvation, he is in error. This plan has never changed. It has ever been the same, though there have been different methods of illustrating and enforcing its saving truths on the minds of his

people. Each shadow of the Jewish age was equivalent to a promise; and these promises are now in process of fulfillment, and the work will be finished when the sanctuary is cleansed, prior to Christ's coming,* and not one declaration of the word of God can be produced to show that its conditions will apply to any in a future age.

A reference to a change of "mode" and a change of dispensation is of no avail, as there was no termination of probation at the close of that age, nor did the judgment then set upon the transgressors of that age, as will be the case at the close of this. Hence, there is no analogy; it is reasoning from unlike to unlike. The question is not properly in regard to a change of types, memorials, or positive institutions, but to the duration of the gospel system on which all these depend for their existence.

Positive institutions are only relative in importance; those of the Jewish dispensation looked forward to the work of Christ in his death and mediation [Heb. viii, 1-5], and without this they would have been of no importance whatever. The positive institutions of this age refer to the same things. But here again we note a difference: those of the Jewish age all looked beyond that into the present age, while those of the present do not look into the future. The close of this age is the last link in the chain. All past dispensa-

*This of course refers to the work of intercession and atonement. The blessing of the people by the High Priest, and putting to death the transgressors, are fulfilled at his coming. Heb. ix, 28; 2 Thess. i, 7, 8.

tions have been clearly connected, but there is no connecting link between this and any future time of probation. As this departs, the judgment of the great day of God's wrath opens before us. The Saviour's work in the heavenly sanctuary will then be finished: he has entered heaven once as a priest after the order of Melchisedec: when he leaves that station the saints will be sealed with the seal of the living God, and the filthy and the unjust will be so still.

It is easy to perceive how a change of positive institutions has taken place in the past, in strict conformity with established principles, as they all refer to a work now being done. "Things hoped for" are symbolized in this manner, but when his intercession ceases—when the atonement is fully made, they can have no further efficacy, as no remission can be granted after that time except on the principle of granting *indulgence for future sins*, by pardoning the crime before it is committed.

CONCLUSION.

PRESENT TRUTH.

Those who teach a probationary future age are mostly professed believers in the near approach of the second advent of the Saviour. But solemn as are the scenes connected with that great event, there is nothing in the doctrine that can possibly assist in the work of preparation for that great day. It has been admitted by them that it is not *present truth*—does not inculcate present duty—does not contain a present test of character. They do not even profess to think that those who hear the gospel in this age can be benefitted by the probationary system of that. Therefore could they prove it to be truth, according to their own admissions, by no possible effort can they benefit any by its proclamation.

But we look beyond these admissions of the *uselessness* of the doctrine. We consider it injurious. It is not merely a theory devoid of life and power, destitute of the vital principle of present truth, but it is *opposed* to present truth, and is therefore a most dangerous enemy of souls in these fearful times. Some have endeavored to amalgamate it with the third angel's message, but this has ever proved a failure. When Eld. Curry, in 1856, undertook to defend it, he was obliged to take positions subversive of his own professed faith. He then said he could harmonize his two positions; but a few months convinced him to the contrary. In the fall of 1858 Eld. Stephen-

son told me his mistake had been in trying to harmonize the third angel's message with the Age-to-Come. He had become convinced it could not be done. But how do they avoid our arguments for the message? Not by proving them inconsistent with the scripture, but by endeavors to place the message far in the past or in the future age. Whether in the past or in the future seems to them immaterial, if it can only be removed from the present.

Those who argue that the third angel's message was given in the past uniformly locate it in the days of Luther. It needs but little argument to refute this position. The three messages of Rev. xiv must retain their *relative order*, as well as their relation to other parts of the book. Verse 6 says the *first* message was given by "*another* angel." As the book of Revelation consists of several lines or chains of prophecy, reaching to the same point, to wit, the coming of Christ, by considering the relation of the various links of the chains to that event we may easily discover the parallels in each. The vision of the sounding of the trumpets reaches to the coming of Christ. Chap. xi, 15-19. Chap. xiv reaches to the same time and embraces the same events revealed in chap. xi, 15-18. John had seen seven angels with trumpets, but he always speaks of them in the numerical order in which they appeared, as "*the first* angel," "*the second* angel," &c. When "*the fourth* angel" had sounded he saw "*an* angel," not of that order or number, proclaiming woes upon the earth. The first woe was under the sounding of the fifth angel, commencing in

1299. See Croley and Litch. This continued 150 years, or till 1449. The second woe under the sixth angel continued 391 years, or till 1840. After this another angel was seen before the seventh angel sounded. This was the second angel not embraced in the seven. In chapters xii, xiii, are a series of events covering the same time as the trumpets, and chap. xiv, may be called a sequel to these. This chain also reaches down to the coming of Christ. As the word, *another*, in chap. xiv, 6, shows that reference is made to one in the past, we turn back to find the preceding relative to this. If the angel of Rev. viii, 13, which announces the woes, is the *other* one intended in the prophecy, then it must be allowed that that of chap. xiv, 6 is identical with that of chap. x, 1, which would locate the messages after the second woe, and of course not in the Reformation. But if the identity of these be denied, then we must look to chap. x for the one next preceding chap. xiv, 6; but as the chronology of that of chap. x is fixed to a certainty, this view would bring the first message still a little later; in either case the messages are brought into the present century.

"The hour of his judgment is come," is the declaration of the first message. That the judgment comes under the seventh trumpet or third woe, is shown by Rev. xi, 15-18. "And the seventh angel sounded; and there were great voices in heaven, saying: The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever. And the four and twenty elders which sat before

God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and shalt be; because thou hast taken to thee thy great power and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." This message was not given by the apostles, for they preached that God had appointed a day in which he would judge the world, but they never spoke of it as then present. Neither did Luther, for he said he thought it would be about 300 years in the future from his time. They all preached in harmony with the Saviour's fulfillment of prophecy. Compare Isa. lxi, 1-3, with Luke iv. 16-21. "The acceptable year of the Lord," or "accepted time," was as far as the Saviour and his disciples or the reformers declared the fulfillment of the prophecy; it was reserved to the angel of Rev. xiv, to announce the fulfillment of the remainder in its appointed time. And if Luther and the reformers had not come up to the first message in their day they certainly did not give the third.

Again, the third message is founded on the series of facts in Rev. xiii. By comparing the first ten verses of this chapter with Dan. vii, and both with historical facts, we find it to be a symbol of the Roman hierarchy. The wound on this beast refers to a deprivation of power in 1798, at the end of the forty-two months. Verse 5. This

shows the work of the two-horned beast to be since 1798, as it causes the earth and them which dwell therein to worship the first beast who had received the deadly wound (and yet lived); and to receive a mark in their foreheads or in their hands. The third angel's message is founded on these facts, and therefore cannot apply to any past generation.

But most of the advocates of the Age-to-Come profess to believe that the three messages of Rev. xiv, 6-12, will be given *after* the second advent. The evidence to disprove this theory is most plain and positive.

The announcement of Rev. xiv, 6, 7, "The hour of his judgment is come," belongs to this dispensation, preceding the advent. To evade this, and place the message in the future, a new rendering of the original has been offered. The words from which the *everlasting gospel* is translated are *euangelion aionion*. A book entitled "Bible vs. Tradition," renders it "*the gospel of the [millennial] age.*" As the author of the book professes to have a critical knowledge of the language, we can but think that he was aware of the fact that *euangelion* is the noun, and *aionion* the adjective; and of course such a rendering is unwarranted. The *age-lasting gospel* gives a very good idea of the original, but the "gospel of the age" does not. The evidence is clear that this message was given by the body of advent believers up to 1844. This was the faith of those engaged in that work. The *Advent Shield*, published in that year, says:

"We look upon the proclamation which has

been made, as being the cry of the angel who proclaimed, '*the hour of his judgment is come.*' Rev. xiv, 6, 7. It is a sound which is to reach all nations; it is the proclamation of '*the everlasting gospel,*' or '*the gospel of the kingdom.*' In one shape or other, this cry has gone abroad through the earth wherever human beings are found, and we have had opportunity to hear of the fact." *Art. Rise and Progress of Adventism, by J. Litch.* See also tract entitled, "The Last Hour," published at the *Advent Herald Office*.

The precise nature of the work announced by this message we have not time and space here to investigate, but would refer to our published works on the subject of the sanctuary. The difficulty we have to contend with on this point in the minds of opposers is not a difficulty in regard to the facts, but to opinions; the opinions of the majority, on the judgment, being most vague and indefinite. On this subject we introduce another quotation from the *Advent Shield*, the sentiment of which is widely different from the common views, but, as far as it goes, fully accords with ours:

"We are inclined to the opinion that the judgment is after death, and before the resurrection: and that before that event the acts of all men will be adjudicated; so that the resurrection of the righteous is their full acquittal and redemption—their sins being blotted out when the times of refreshing shall have come [Acts iii, 19]; while the fact that the wicked are not raised proves that they were previously condemned." *Review of Prof. Bush on the Resurrection, by S. Bliss.*

There is a third class not referred to in the

above extract; the righteous who do not sleep, but are changed at the coming of the Lord. Their judgment must also be prior to the resurrection, as their translation is equivalent to a resurrection; and of course, their judgment takes place while they live upon the earth. To them the announcement of the judgment come is of the deepest importance, and they alone will be benefited by the subsequent messages.

That the second message, "Babylon is fallen," belongs to a period prior to the advent, is made plain by considering the order of events laid down in the scripture. In Rev. xiv, 8, is the simple announcement of the fall of Babylon, with the reason, while in chap. xviii, 1-5, a mighty angel announces the fall and its consequences. This angel gives the following events and call in order:

1. Babylon is fallen.
2. She is become the habitation of devils.
3. Come out of her my people.
4. In one day shall her plagues come.

By this we see also that the fall of Babylon is not her destruction as is often claimed, but it is a moral fall; for she becomes the habitation of devils *after* her fall; God's people are called out of her *after* she becomes the habitation of devils; and her destruction is threatened *after* the people of God are called out of her. The location of the plagues is shown in connection with the third message. This message says, "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup

of his indignation," &c. We might argue various points to show that this message is inappropriate to a future age, as the powers symbolized by the beast and image will be destroyed at the coming of the Lord, but the plain declarations of Scripture make an argument unnecessary. In chap. xvi, is given a description of the "seven last plagues," in which is filled up the wrath of God. That this is identical with the wrath of God threatened in the third angel's message is evident, as the first plague falls on the very individuals denounced in the message. It says, "The first [angel] went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." Rev. xvi, 2.

By verses 12-15 we learn that six of the plagues will be poured out before the Lord comes. They read: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

This is conclusive evidence that the Third

Message precedes the plagues, and the plagues precede the coming of Christ.

Again, we have proved that the shaking of heaven and earth, or the powers of the heavens, as the Saviour expresses it, is by the voice of God, and in immediate connection with the advent. But this voice is heard under the pouring out of the seventh — the last — plague. Under this plague the judgment is consummated upon great Babylon. Here is the great battle of the day of the Lord. Here is the complete overthrow of God's enemies, and the eternal redemption of his people. Here the full separation takes place. While the slain of the Lord are from one end of the earth to the other, ungathered, unburied, unlamented (Jer. xxv), food for the fowls of heaven who are called to the supper which the great God has prepared for them, to feed on the rich, the proud, the great of this earth (Rev. xix), the servants of God, who have stood stiffly for the truth, who have kept the commandments of God and the faith of Jesus, despite the rage of the Beast and False Prophet, are caught away by their glorious Head to the New Jerusalem, the mansions in heaven, to sit down at the marriage supper of the Lamb. How different the fates of the two classes! And to be decided by the *present* truth, the Third Angel's Message. And this Message is doing its work, calling out a people to attend to *present duty*, to prepare for the great events impending at the close of the present age, and the setting up of God's everlasting kingdom.

The work of the Third Angel's Message, though despised by the world, and small in their sight,

like that of Noah among the antediluvians, is great in its consequences; and to it may be truly applied the words of the prophet: "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Acts xiii, 41.

REPORT

OF THE

General Conference of Seventh-day Adventists.

THE General Conference of S. D. Adventists convened according to appointment at Battle Creek, Mich., May 20, 1863, at 6 P. M. The meeting was temporarily organized by choosing J. M. Aldrich, chairman, and U. Smith, secretary. The Conference was then opened by singing the hymn on page 233, and prayer by Bro. Snook. A committee to receive and judge of the credentials of delegates being called for, it was

Voted, That we have a committee of three on credentials.

The following brethren were thereupon chosen as that committee: Eld. J. N. Loughborough, of Mich., C. O. Taylor, of N. Y., and Isaac Sanborn, of Wis.

The remainder of this session was occupied in the presentation of credentials to the committee, and the meeting adjourned to the following morning, May 21, at 9 o'clock.

In the morning session, the committee announced the following brethren as the duly elected delegates from their respective States: From New York, Brn. J. N. Andrews, N. Fuller, C. O. Taylor, and J. M. Aldrich. From Ohio, I. N. Van Gorder. From Michigan, the ministers present from that State, namely, Brn. White, Bates, Waggoner, Byington, Loughborough, Hull, Cornell, and Lawrence, with a lay representation

of Brn. James Harvey, of North Liberty, Ind., and Wm. S. Higley, jr., of Lapeer, Mich. From Wisconsin, Isaac Sanborn. From Iowa, Brn. B. F. Snook, and W. H. Brinkerhoof. From Minnesota, Washington Morse.

The report of the committee was accepted.

Voted, That Bro. H. F. Baker be received as an additional delegate from Ohio.

The following brethren were then appointed a committee to draft a constitution and by-laws for the government of this Conference: Brn. J. N. Andrews, N. Fuller, I. Sanborn, W. Morse, H. F. Baker, B. F. Snook, J. H. Waggoner, and J. N. Loughborough. After due deliberation the committee presented the following constitution for the consideration of the Conference:

CONSTITUTION OF GENERAL CONFERENCE.

For the purpose of securing unity and efficiency in labor, and promoting the general interests of the cause of present truth, and of perfecting the organization of the Seventh-day Adventists, we, the delegates from the several State Conferences, hereby proceed to organize a General Conference, and adopt the following constitution for the government thereof:

Article I. This Conference shall be called the General Conference of Seventh-day Adventists.

Art. II. The officers of this Conference shall be a President, Secretary, Treasurer, and an Executive Committee of three, of whom the President shall be one.

Art. III. The duties of the President and Secretary shall be such respectively as usually pertain to those offices.

Art. IV. It shall be the duty of the Treasurer to receive and disburse means under the direction of the Executive Committee, and keep an account of the same, and make a full report thereof to the regular meetings of the Conference.

Art. V. Section 1. It shall be the duty of the Executive Committee to take the general supervision of all ministerial labor, and see that the same is properly distributed; and they shall take the special supervision of all missionary labor, and as a missionary board shall have the power to decide where such labor is needed, and who shall go as missionaries to perform the same.

Sec. 2. Means for missionary operations may be received by donation from State Conferences, churches, or individuals; and the Committee are authorized to call for means when needed.

Sec. 3. When any State Conference desires ministerial labor from a minister not a resident within the bounds of such Conference, their request shall be made to the General Conference Executive Committee, and ministers sent by said Committee shall be considered under the jurisdiction of the Conf. Committee of such State: *Provided*, 1. That if such minister consider the State Committee inefficient, or their action so far wrong as to render his labor ineffectual, he may appeal to the General Conference Executive Committee: *Provided*, 2. That if such State Committee consider such minister inefficient they may appeal to the General Conference Committee, who shall decide on the matter of complaint, and take such action as they may think proper.

Art. VI. Each State Conference shall be entitled to one delegate in the General Conference, and one additional delegate for every twenty delegates in the State Conference, such delegates to the General Conference to be chosen by the State Conferences or their Committees: *Provided*, That the delegates to such State Conferences be elected according to the following ratio, to wit: Each church to the number of twenty members or under shall be entitled to one delegate, and one delegate for every additional fifteen members.

Art. VII. The officers shall hold their offices for the term of one year, and shall be elected at the regular meetings of the Conference.

Art. VIII. Sec. 1. The regular meetings of the Conference shall be held annually, and the time and

place of holding the same shall be determined by the Executive Committee, by whom due notice thereof shall be given through the Review.

Sec. 2. Special meetings may be called at the option of the Committee.

Art. IX. This constitution may be altered or amended by a two-thirds vote of the delegates present at any regular meeting: *Provided*, That any proposed amendment shall be communicated to the Executive Committee, and notice thereof given by them in their call for the meeting of the Conference.

The report was accepted and the committee discharged.

The Conference then took up the reported constitution item by item, for consideration and discussion, which resulted in its entire adoption.

The Conference being now ready for a permanent organization, it was

Voted, That a committee of three be appointed to nominate officers to act under the constitution already adopted.

Brn. Wm. S. Higley, Jas. Harvey, and B. F. Snook, were appointed as that committee.

Adjourned to 1 o'clock P. M.

Afternoon session. Prayer by Bro. Cornell. The committee on nominations reported as follows: For President, James White. Secretary, Uriah Smith. Treasurer, E. S. Walker. Executive Committee, James White, John Byington, J. N. Loughborough.

Report accepted and Committee discharged.

On motion the Conference proceeded to vote on the nominations presented. Bro. White was unanimously chosen President, but declined to serve. Eld. John Byington was then elected as President in his stead. The nominations for Secretary and Treasurer were then ratified. J. N. Andrews and G. W. Amadon

were chosen as the remaining members of the Executive Committee. On motion of Bro. Loughborough it was

Voted, That, as one object of the General Conference is to secure uniformity of action throughout all the States, a committee of five be appointed to draw up a constitution for State Conferences, to be recommended to the brethren in the different States, that there may be uniformity in the matter of State Conferences. The following brethren were then chosen as that committee: Brn. Sanborn, of Wis., Brinkerhoof, of Iowa, Aldrich, of N. Y., Loughborough, of Michigan, and Morse, of Minnesota. On motion of Bro. Waggoner it was

Voted, That this Conference recommend to the Publishing Association to publish a new prophetic chart.

Voted, That we recommend to the Publishing Association to publish a chart of the ten commandments, suitable for public lectures.

Adjourned to evening after the Sabbath, at half-past seven.

Met again according to adjournment. Prayer by Bro. Andrews. The committee appointed to draft a constitution for State Conferences, reported through its chairman, J. N. Loughborough, the form of a constitution for the consideration of the Conference. This was examined item by item, and after full discussion it was

Voted, That this Conference recommend the following form of constitution to the different State Conferences:

CONSTITUTION FOR STATE CONFERENCES.

Whereas, We have before us the great work of disseminating light upon the commandments of God, the faith of Jesus, and the truths connected with the third angel's message; and

Whereas, Order, union, and concentration of action in the dissemination of these truths is of the utmost importance, therefore

Resolved, That we adopt the following constitution, as recommended by the General Conference of Seventh-day Adventists, assembled at Battle Creek, Mich., May 20, 1863.

Art. I. Sec. 1. This Conference shall be known as the ——— Conference of Seventh-day Adventists, and shall be composed of all ministers in good standing and delegates from organized churches within its limits.

Art. II. Sec. 1. The officers of this Conference shall be a President, Secretary, Treasurer, and an Executive Committee of three, of whom the President shall be one; and they shall be elected annually.

Sec. 2. The duties of the President and Secretary shall be such as usually pertain to those offices respectively.

Sec. 3. It shall be the duty of the Treasurer to keep an account of the receipts and disbursements of the Conference funds,—to pay out the same under the directions of the Executive Committee, and to make an annual report thereof at the regular meetings of the Conference.

Sec. 4. It shall be the duty of the Executive Committee to appoint through the Review the time and place of the annual Conferences, and to call special Conferences, whenever in their judgment it may be needful so to do: to call on the churches and scattered brethren for means when needed, and to disburse the same; to take the general supervision of all tent operations, and property belonging to the Conference; to audit and settle accounts with ministers and others

in the employ of the Conference, and to exercise a general watch-care over all matters pertaining to the interests of the cause within the bounds of the Conference.

Art. III. Sec. 1. Conference funds shall be raised from the proceeds of Systematic Benevolence, and by gifts and donations.

Sec. 2. We recommend that all churches belonging to this Conference adopt the plan of Systematic Benevolence on the tithing principle, as set forth on the first page of our S. B. books.

Sec. 3. The churches and scattered brethren within the bounds of this Conference will be expected to pledge to the Executive Committee the amount that they will give each month during the Conference year, for the support of the ministers and tent operations, and for such other purposes as may be necessary for the advancement of the cause; said sums to be paid to the Treasurer monthly, when convenient so to do; or at the commencement of every quarter; viz., on the first of April, July, October, and January; except when it be preferable to give it, or a portion of it, directly to preachers who labor among them.

Sec. 4. The churches will be expected to make a report to the Secretary at the end of each quarter, of the amount they have sent to the Treasurer, or paid to preachers, during such quarter.

Sec. 5. It shall be the duty of ministers to report to the Secretary at the end of each quarter the amount they have received and expended during such quarter, and at the end of each year they shall make a *written* report to the regular meetings of the Conference of the entire amount of their receipts and expenditures during such Conference year.

Art. IV. Sec. 1. When any church or scattered brethren wish ministerial labor in their vicinity, their call shall be made to the Executive Committee.

Sec. 2. It shall be the duty of the churches in this Conference to send a written report to the regular meetings of the Conference of their standing, their losses, and additions during the year, also the yearly amount of their s. b. fund.

Art. V. Sec. 1. It shall be the duty of the Conference to determine who are the approved ministers within the bounds thereof, to grant suitable credentials to the same at each regular meeting; and during the interval of such meeting the Executive Committee shall perform such duties.

Sec. 2. Those who feel it their duty to improve their gifts as messengers or preachers, shall first lay their exercises of mind before the Conference Committee, to receive a license from them, if the Committee consider them qualified.

Art. VI. Sec. 1. It shall be the duty of the ministers of this Conference to make a *written* report to each annual meeting thereof, of their labors each week during the Conference year.

Art. VII. Sec. 1. The delegates to this Conference shall be elected according to the following ratio; Each church to the number of twenty members or under shall be entitled to one delegate, and one delegate for every additional fifteen members.

Sec. 2. In case all the delegates to which any church is entitled do not attend the Conference, the delegates attending may cast the full number of votes to which said church is entitled.

Art. VIII. Sec. 1. This Constitution may be amended at any regular meeting of the Conference by a two-

thirds vote of the members present, *provided* such amendment shall not conflict with the constitution of the General Conference.

Voted, That this Conference issue a pamphlet containing the minutes of this Conference, together with the address on organization, issued by the Battle Creek Conference of Oct. 5 and 6, 1861; also that the minutes of this Conference be published in the Review.

Voted, That we recommend State Conferences to publish in pamphlet form the minutes of their proceedings, and distribute to their churches.

Adjourned *sine die*.

JOHN BYINGTON, *Chairman*,
U. SMITH, *Secretary*.

Conference Address.

ORGANIZATION.

Of the necessity of church organization at this late period in the discussion of this subject, it is unnecessary for us to speak. That division of the subject which has been especially referred to us embraces the following points: 1. Manner of organizing a church: 2. Officers and their duties: 3. The reception of members; and 4. Letters of commendation.

Where bodies of believers are brought out on the truth in new places we would not recommend the immediate formation of a church. In such cases let a leader be appointed [this can perhaps best be done by the evangelist when he raises up the church], and let social meetings be continued till such time as the individuals become thoroughly acquainted with each other, and ascertain with whom they can have fellowship, and who are qualified for the important duties of of-

ficers of the church. As to the particular manner of organizing a church, when the proper time comes, we shall be allowed to avail ourselves of the experience of several ministers who have already adopted the following plan, and testify that it works well:

Let the minister request all those who propose to enter into church order, to stand upon their feet till it is ascertained whether perfect fellowship exists among them. If it does not, let those between whom the difficulty lies, immediately retire and confer together in order to an understanding. If this cannot be arrived at, we know of no other way but that the accused should remain outside until the church is prepared to take action in his or her case. It having been ascertained who are prepared to enter into church fellowship, let their names be attached to the following church covenant:

We, the undersigned, hereby associate ourselves together, as a church, taking the name, Seventh-day Adventists, covenanting to keep the commandments of God, and the faith of Jesus Christ.

The members being thus enrolled, they are prepared for the election of

CHURCH OFFICERS.

The following classes of rulers, and officers of the Christian church are brought to view in the New Testament: Apostles, Evangelists, Elders, Bishops, Pastors, and Deacons. These we would divide into two great classes: Those who hold their office by virtue of an especial call from God, and those selected by the church: the former embracing apostles and evangelists; and the latter elders, bishops, pastors, and deacons.

1. Apostles. Apostle is from the word, *apostolos*, and signifies, one sent forth, a messenger. It is used to designate in a pre-eminent sense the twelve apostles sent out by Christ; but it cannot be confined to them nor to that age.

1. It cannot be confined to the twelve. Christ was called an apostle. Heb. iii, 1. Paul and Barnabas were called apostles. Acts xiv, 4, 14. Titus and other brethren were called messengers (Greek, apostles). 2 Cor. viii, 22, 23. [The word *of* in verse 23, is from the original, *hyper*, and signifies, *about, concerning*]. Epaphroditus was called a messenger [Greek, apostle]. Phil. ii, 25. Here we have at least four apostles besides the twelve, all living in the same age with them; which shows that the idea of perpetuating just twelve apostles in the church, as the Mormons and Irvingites hold, is unscriptural and absurd.

2. They cannot be confined to the times covered by the New Testament record. First. The definition of the word apostle, being, one sent out, it follows that any one especially sent out of God in any age to proclaim his truth, is, in that sense, an apostle. We think it more especially applicable to those who are called of God to lead out in any new truth or reform; such, for instance, as Luther, Melancthon, Wesley, and William Miller. Second. The Scriptures also show that apostles are to be perpetuated in the church. Eph. iv, 11-13. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; *till* we all come into the unity of the faith." This testimony shows that the office of apostle runs co-extensive with that of pastors and teachers, and

other spiritual gifts, and is to last till the church, the body of Christ, all come into the unity of the faith.

II. Evangelists. This term is from the Greek, *euangelistes*, and is thus defined by Robinson, "Properly, a messenger of good tidings. In the New Testament, an evangelist, a preacher of the gospel, not fixed in any place, but traveling as a missionary to preach the gospel, and establish churches. See Acts xxi, 8; Eph. iv, 11; 2 Tim. iv, 5."

We come now to the second class, those appointed by the church, namely, elders, bishops, pastors, and deacons.

1. Elders. This office is also expressed by the words bishop, pastor, and overseer. To show that these are interchangeable terms for the same thing, we refer, first, to Titus i, 5, 7, "For this cause left I thee in Crete that thou shouldst set in order the things that are wanting, and ordain elders in every city as I had appointed thee; *for a bishop* must be blameless," &c. The word elder, in verse 5, is from, *presbuteros*, and signifies, primarily, according to Robinson, an elder person, a senior; as an officer of the church, it signifies the elders of Christian churches, presbyters, to whom was committed the direction and government of individual churches; properly, the same as, *episkopos*, which see." The word rendered bishop in verse 7, is from this word, *episkopos*, and is defined by the same author as follows, "In the New Testament spoken of officers of the primitive churches, an overseer, superintendent. This was originally simply the common Greek name of office equivalent to *presbuteros*, which latter was a Jewish term." That elders and bishops are identical, is also shown from Acts xx, 17, 28. The

word elders in verse 17, is from, *presbuteros*, and the word overseers, in 28, is from, *episkopos* (bishop). The term pastor is from, *poimen*, and signifies, literally, a herdsman, a shepherd; specially, a pastor, a teacher, a spiritual guide of a particular church. The definition of this term shows that it signifies the same office as *presbuteros* (elder), and *episkopos* (bishop), a local office, confined to a particular church.

2. Deacons. This term is from the Greek, *diakonos*, and is defined to signify primarily, "a waiter, an attendant, a servant, usually derived from *dia* and *konis*, one dusty from running. An officer in the primitive church, one who had charge of the alms and money of the church, an overseer of the sick and poor, an almoner. Phil. i, 1; 1 Tim. iii, 8, 12; Acts vi, 1-6. Also of a female, *he diakonos*, who had charge of the female sick and poor. Rom. xvi, 1."

From what has been said, it will be seen that the officers of the church which are appointed solely by the church itself are reduced to two, namely, elders and deacons. From what then has arisen so much confusion upon this subject? It must be from the fact that the different names of elder, bishop, and pastor are applied to the same office, and also from overlooking the principle that a person holding any one of the higher offices is qualified to officiate in any of the lower; and when performing the duties of such office is called by the title applying thereto. Thus Peter, though an apostle, calls himself an elder [1 Pet. v, 1], and Paul, carrying the liberalities of the brethren up to Jerusalem [Acts xi, 30], might with equal propriety be called a deacon. In 2 Cor. viii, 4, he is spoken of as performing the office of a deacon. The brethren prayed him to take upon himself the fellowship of the

ministering [Greek *diakonias*, deaconship] to the saints; which he did. Verses 19, 20. Evangelists, also, are called elders. Paul says to Timothy, "Let the elders that rule well be accounted worthy of double honor, especially they who labor in word and doctrine." 1 Tim. v, 17. Here were some laboring in word and doctrine who are called elders; but such labor shows them to be evangelists, it being especially their work; hence evangelists are sometimes called elders; but only, of course, when acting in that capacity.

If this principle be correct, we may lay down the following general rule: That no person by virtue of a lower office can fill a higher one; but any one filling a higher office, can by virtue of that office, act in any of the lower. Thus, a deacon cannot by virtue of his deaconship, act as an elder, nor an elder as an evangelist, nor an evangelist as an apostle; but an apostle can act as an evangelist, elder or deacon; an evangelist, as an elder or deacon; and an elder as a deacon. We do not here speak of apostles and evangelists as officers of individual churches; for this is not the position they occupy: their calling makes it necessary for them to move in a wider sphere; namely, to have, if apostles, the oversight of the churches, and if evangelists, to labor to raise up churches in new fields. These, in our judgment, are the only officers qualified to organize churches.

We give it as the result of our examination of this subject that in the organization of a church, officers are to be supplied according to the necessities of the case. We understand the duties of a deacon to be confined exclusively to the temporal matters of the church; such, for instance, as taking charge of its finances, making preparation for the celebration of the

ordinances, &c.; while it is the duty of the elder to take the lead and oversight of the church in spiritual things. This elder need not necessarily be a preacher, but may conduct the meetings of the church, and administer the ordinances of baptism and the Lord's supper in the absence of any higher officer. If an apostle or evangelist should be present, all these duties would be left with him.

Where a church is so small that the duties of both an elder and a deacon can be conveniently performed by the same individual, we see no necessity of having more than one officer. Let this one be an elder, who as we have already shown is qualified by virtue of his office to act also as a deacon. But if the church is so large that its temporal and spiritual wants cannot be attended to by one person, let one or more deacons be chosen to look after its temporal affairs, while the elder or elders confine themselves to its spiritual interests.

ELECTION OF OFFICERS.

When the names of the members are enrolled as specified in the former part of this article, let the minister read to them the scriptures setting forth the qualifications requisite to the offices of elder and deacon (these are described in 1 Tim. iii, 1-10; Titus i, 6-9); and then let the minister select two brethren of good judgment who with him shall act as a nominating committee to nominate candidates for elder and deacon. Then the church may be called upon to vote by uplifted hand whether they will sanction said nomination or not. If said nomination is ratified by a three-fourths vote of those enrolled, they shall be ordained to such office, provided those not voting present no valid objection against their filling such offices. Then let the minister ordain them as in Acts vi, 6; Titus i, 5. We

need hardly suggest the necessity of every church keeping a record of all its proceedings. To this end a clerk will be necessary, who may be elected in the same manner. The elder of a church should act as a chairman in all its business meetings.

RECEPTION OF MEMBERS.

Let all candidates for admission into the church after its organization, be received by a unanimous vote of the church, unless the opposition to their admission comes from those who are at the time subjects of labor, or under the censure of the church.

LETTERS OF COMMENDATION.

That the churches in different places may not be imposed upon by false brethren coming into their midst, to whom they are strangers, it seems necessary that brethren moving from place to place, should carry letters of commendation from the church with which they were last connected. As a form of such letter of commendation we suggest the following:

This is to certify that _____ is a member of the Seventh-day Adventist church of _____, in good standing, and one whom we can recommend to the brethren where his (or her) lot may be cast.

By order of the church at _____,
_____, *Church Clerk.*

This step we regard as strictly in accordance with Rom. xvi, 1; 2 Cor. iii.

All which is prayerfully submitted in behalf of the ministers of the Michigan Conference of Seventh-day Adventists.

J. N. LOUGHBOROUGH,
MOSES HULL,
M. E. CORNELL.

Religious Societies.

BEING instructed by the Michigan State Conference, at its session of May 22, 1863, to prepare a pamphlet for the churches in Michigan and Indiana, setting forth the necessary legal steps to be taken in securing meeting-house property, with an abstract of the laws relating to wills, &c., I have complied with said instruction and offer the following as the result. I will first introduce those sections of the law which have a bearing upon the subject, and shall in subsequent portions of the pamphlet merely refer to those parts of the law which are applicable to the case in hand.

J. N. LOUGHBOROUGH.

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Abstract of the Laws of Michigan Relative to the Organization and Control of Religious Societies.

SEC. 1. The people of the State of Michigan enact, That section two of an act entitled, "An act concerning churches and religious societies, establishing uniform rules for the acquisition, tenure, control, and disposition of property conveyed or dedicated for religious purposes, and to repeal chapter fifty-two of the revised statutes," approved February thirteenth, eighteen hundred and fifty-five, be and the same is hereby amended so as to read as follows:

SEC. 2. It shall be lawful for any number of persons of full age, not less than five, who may be desirous of forming themselves into a church, congregation,

or religious society, and who shall sign articles of association for that purpose, to assemble together at such place as they may select, and by a plurality of votes by ballot, elect any number of discreet persons, being *laymen*, not less than three nor more than nine in number, as trustees, to take charge of the property belonging to, and transact all the affairs relative to the temporalities of such church, congregation, or religious society. At any time after such society shall have become duly organized, it shall be lawful for any such church, congregation, or religious society, at a meeting thereof, called in accordance with the provisions of this act, by a vote of two-thirds of the members of such society entitled to vote, present at any such meeting, to amend its articles of association in any manner not inconsistent with the provisions of this act, and such amendments shall become operative on filing a copy of the same, certified by the moderator, chairman, or president, and clerk, of such meeting, with the clerk of the county where such society is organized. (*Extra session of 1862.*)

SEC. 3. It shall be lawful for any such church, congregation, or religious society, to choose their minister, priest, curate, rector, parson, or officiating clergyman, for the time being, to be the president of said corporation and of their meetings, by a vote as aforesaid; and at the first election provided for in this act, every person who shall have signed the articles, and at any subsequent elections every person of full age, who has for six months been a stated worshiper with, or a contributor regularly for one year previous to the support of such church, congregation, or society, shall be entitled to vote.

SEC. 4. The minister, priest, rector, curate, parson, or officiating clergyman of such congregation or society, or if none of them be present, one of the elders, or deacons, church-wardens, or vestrymen thereof, and for want of such officers, any other person being a member or stated hearer in such church, congregation, or society, shall publicly notify said congregation of the time when, or the place where any election shall be held, at least fifteen days before the

day of such election, and such notification shall be given for two successive Sabbaths on which such church, congregation, or society shall statedly meet for public worship, next preceding the election.

SEC. 5. Any two of the elders, deacons, church-wardens, or vestrymen of such church, congregation, or society, or if such officers shall not be present, then any two voters present, to be nominated by a majority of the voters, shall be inspectors of such election, receive the votes and determine the qualification of voters; and they shall immediately after the election certify, under their hands and seals, the names of persons elected to serve as trustees or vestrymen; in which certificate the name by which the said trustees or vestrymen and their successors in office shall forever thereafter be known and called, shall be particularly mentioned and specified, and such trustees may in said certificate be denominated vestrymen, or church-wardens and vestrymen, executive committee, or any other name stated in the certificate: *Provided always*, That they shall have all the power specified in this act, and be elected in the manner provided for in this act.

SEC. 6. Such certificate shall be acknowledged by the person making the same, as proved by a subscribing witness thereto, before some officer authorized to take acknowledgment of deeds: and said certificate, with certificate of acknowledgment or proof thereof, and the articles of association, shall be received by the clerk of the county within which the church or place of worship of such congregation shall be situated, in a book to be by him provided for that purpose, who shall be entitled to ten cents for each folio for recording the same; and thereafter such trustees, and their successors shall be a body corporate, by the name expressed in such certificate. (*Session laws of 1861.*)

SEC. 7. Such trustees may have a common seal, and may alter the same at pleasure; and they may take into their possession and custody all the temporalities of such church, congregation, or society, whether the same shall consist of real or personal estate,

and whether the same may have been given, granted, or devised directly or indirectly to such church, congregation or society, or to any other person or persons for their use.

SEC. 8. Such trustees may also in their corporate name, sue and be sued in all courts and places; and they may recover and hold all the debts, demands, rights, and privileges, all churches, buildings, burying-places, and all the estate and appurtenances belonging to such church, congregation, or society, in whatsoever manner the same may have been acquired, or in whose hands soever the same may be held, as fully and amply as if the right and title thereto had been originally vested in said trustees; and they may hold moneys or personal estate, raised or acquired for the purpose of erecting churches, or houses of residence for their minister or priest, or for the purchase of burial-ground, for a period not exceeding one year before investment thereof, and not exceeding the value or amount of twenty thousand dollars; and they may hold for a period not exceeding three years any land which may be lawfully conveyed to them not exceeding five thousand dollars in value, to be sold for the purpose of raising a fund for erecting, repairing, or improving a church or churches, or other building aforesaid, or for the purchase or improvement of any cemetery or burial-ground. But all such lands shall revert to the donor or grantor, his or her heirs or assigns, if not disposed or within the time aforesaid.

SEC. 9. The said trustees, or wardens and vestrymen shall also have authority under the direction of the society or congregation to erect churches and meeting-houses, dwellings for their ministers or their priests, or other buildings for the direct and legitimate use of their church, congregation, or society, to alter and repair the same, but for no secular purpose; and also under the direction of the society or congregation, to give, execute, or acknowledge, in their official capacity, any obligations and securities upon the property of such church, congregation, or society, for the payment of just liabilities which have been, or may hereafter be, created in the erection or repair of such

church, meeting-house, or other building. (*Session laws of 1861.*)

SEC. 10. They shall also have authority to make rules and orders for managing the temporal affairs of such church, congregation, or society, and to dispose of all moneys belonging thereto, and to order and regulate the renting of pews or slips in their meeting-houses and churches, and the perquisites for the breaking of the ground and burial of the dead in the cemetery or churchyard, and in the said churches or meeting-houses.

SEC. 11. They may appoint a clerk and a treasurer of their board and a collector to collect their rents and revenues, and may regulate the fees to be allowed such clerk, treasurer, and collector, and may remove them and appoint others in their stead at pleasure; and such clerk shall enter all rules and orders made by such trustees, and payments ordered by them, in a book to be procured by them for that purpose.

SEC. 12. Any two of the trustees may at any time call a meeting of the trustees, and a majority of them, being lawfully convened, shall be competent to do and perform all matters and things which such trustees are authorized to do and perform; and said trustees may elect the minister, priest, curate, rector, parson, or officiating clergyman of said society, for the time being to preside at such meetings, who shall have no vote except in case of a tie of the board, when he shall have a casting vote.

SEC. 13. The said trustees shall hold their offices, for three years; and immediately after their first election, as hereinbefore provided, the said trustees shall be divided by lot into three classes, numbered, one, two, and three; and the seats of the first class shall be vacated at the end of the first year, of the second at the end of the second year, and of the third class at the end of the third year, to the end that as near as may be, one-third part of the whole number of the trustees may be annually chosen.

SEC. 14. It shall be the duty of the clerk of the said trustees, at least one month before the expiration of the office of any of said trustees, to notify the same

in writing to the minister, priest, curate, rector, parson, or officiating clergyman, or in case of his death or absence, to the elders or church-wardens, or if there be no elders or church-wardens, then to the deacons or vestrymen of any such church, congregation, or society, specifying in such notice the names of the trustees whose office will expire; and the minister, priest, curate, rector, parson, or other officer receiving such notice shall in manner aforesaid, notify the members of said church, congregation, or society, of such vacancies, and appoint the time and place for the election to supply the same.

SEC. 15. Such elections shall be held at least six days before vacancies shall occur as aforesaid; and all such subsequent elections shall be held and conducted by the like persons and in the same manner as hereinbefore provided for the first election; and in case any vacancy shall occur by the death of a trustee, his refusal to act, or removal from the society before his term of office expires, or otherwise, notice thereof shall be given as aforesaid and an election shall be held, and another trustee chosen in his stead for the remainder of his term.

SEC. 16. No person belonging to any such church, congregation, or society, incorporated under the provisions of this act, shall be entitled to vote at any election after the first until he shall have been an attendant on public worship in such church, congregation, or society, at least six months next before such election, and shall have contributed to the support of such church, congregation, or society, according to the usages and customs thereof.

SEC. 17. The clerk of the trustees shall keep a register of the names of all such persons as shall desire to become stated hearers in the said church, congregation, or society, and shall therein note the time when such request was made; and the said clerk shall attend all subsequent elections, in order to test the qualification of such voters if in any case they shall be questioned.

SEC. 18. Nothing in this act contained shall be construed to give such trustees the power to fix or as-

certain the salary, or compensation to be paid, any minister or priest, curate, rector, or parson, but the same shall be ascertained and fixed by a majority of such society, entitled to vote at the election of trustees.

SEC. 19. It shall be lawful for the circuit court for the county in which any such religious corporation shall have been constituted, on the application of such corporation, if such court shall deem it proper, to make an order for the sale of any real estate belonging to such corporation, and to direct the application of the moneys arising therefrom, to such uses as the said corporation, with the approbation of said court, shall conceive to be for the interest of such corporation: *Provided*, That no such sale shall be authorized by the court in any case where it would be inconsistent with the express terms or plain intent of the grant, donation conveyance, or devise by which the same was conveyed or devised to or for the use of such church, congregation, or society, prior to the passage of this act.

SEC. 20. At least thirty days' previous notice of any such application to the circuit court shall be given, by publishing the same in some newspaper published in the county, if one be there published, if not, by posting up notices in three or more public places in said county.

SEC. 21. Provides that trustees may hold land, &c., in trust as trustees.

Law of Indiana Relative to Holding Church Property.

First. The members of the church shall elect three or more, not over nine, trustees, and the trustees so elected shall take count of, and make a full report of, said election within ten days of said election, and file a copy of it in the recorder's office of the proper county, with the name of the church.

Second. The church shall have power then to pass such by-laws as they may deem necessary for the further prosecution of the design and receive by purchase

or donation any amount of land not exceeding one hundred acres, and not worth over five thousand dollars, and when such deed is made it shall be recorded in the recorder's office of said county.

Organization and Regulation of Legal Societies.

THE mode of organizing a legal society to control church property under the provisions of the law of Michigan, is as follows:—

First, Let the male members of your church and congregation, of full age, who desire to form such society, sign the following articles:—

In pursuance of an act of the Legislature of the State of Michigan, entitled, "An act concerning churches or religious societies, establishing uniform rules for the acquisition, tenure, control, and disposition of property conveyed or dedicated for religious purposes, and to repeal chapter fifty-two of the revised statutes, approved February thirteenth, eighteen hundred and fifty-five,"

We, the undersigned, being desirous of forming ourselves into a religious society, do hereby agree to be bound by the following articles of association:

ARTICLES OF ASSOCIATION OF THE SOCIETY OF THE SEVENTH-DAY ADVENTISTS OF ———, MICHIGAN.

ARTICLE I.

This society shall be called the society of the Seventh-day Adventists.

ARTICLE II.

This society shall be located in the ——— of ——— in the State of Michigan.

ARTICLE III.

The object of this society shall be to legally hold the house of worship and land belonging thereto, a dwell-

ing house for their minister, and such other buildings as may be necessary for the direct and legitimate use of the society, and to manage the temporal affairs of the Seventh-day Adventists of ———; and it shall not hold any other property; *except* grants, as hereinafter provided, nor transact other business aside from the temporalities of the society.

ARTICLE IV.

The officers of this society shall consist of three trustees, a clerk, and treasurer, to be appointed by them of their number. The trustees shall be elected for three years, except those first elected, who shall be divided into three classes, and shall hold their offices for one, two, and three years, respectively, one being elected each year to fill the vacancy of the one passing from office.

ARTICLE V.

At least fifteen days' notice shall be given to the congregation of the time when, and the place where, any election shall be held, and such notice shall be given in the manner that is, or may be provided by law. All regular elections shall be held at least six days before the term of office expires, and in case of a vacancy by death or any other cause, a special election may be held, by notice thereof being given as aforesaid.

ARTICLE VI.

All property that may be given, granted, conveyed, or devised to this society, whether personal or real estate, except the house of worship and land belonging thereto, the dwelling-house for their minister, and such other buildings as may be necessary for the direct and legitimate use of the church as before provided, shall be sold by the trustees, and the proceeds thereof applied to the religious and benevolent purposes of the society.

ARTICLE VII.

This society may erect, alter, or improve, a church, building, a house for their minister, and other buildings for the direct and legitimate use of the society, by a vote of two thirds of the members, and dispose of the buildings and erect others, as the wants of the congregation may require, and shall have power to execute securities for church debts, upon church property, as provided by law.

ARTICLE VIII.

After the first election, such persons shall be entitled to vote as shall have subscribed to these articles at least six months before the annual election, and shall have been stated worshipers with this society at their house of worship for the same period of six months, or shall have contributed to the support of the society according to its usages for one year.

When these articles are drawn up, and signed, let the elder, deacon, or, if not present, any male member, read a notice, like the following:

NOTICE.

Being desirous of forming ourselves into a religious society to be known as the society of Seventh-day Adventists of ———, to legally hold and manage our church property, an election will be held at ———, on the ——— day of ———, in the year 18—, for the purpose of electing three persons to serve as trustees of said society.

_____,
Elder, Deacon, or Member (as the case may be).

Such notice must be given at least fifteen days before the day of election, and must be read in two Sabbath meetings, and those two Sabbaths must be the last two on which you have meeting before the day of election. See sec. 4.

When you come together to hold your first election, you will organize your meeting by choosing your

elder as president. This may be done by some one moving that the elder act as president, and then vote upon it by voice or uplifted hand as you choose.

Officers of the church, such as local elders, deacons, and clerk, can be trustees. Hence the following statement on page eleven of "Religious Societies," is not correct:

"The President must caution the voters not to write the name of any officer of the church on their ballots, for the law says the trustees shall be laymen."

The above-named officers are laymen. A local elder, a deacon, or clerk, cannot be a trustee by his name of office—see page 14—but they may be appointed trustees, through whom, as trustees, the legally organized society can hold property.

Hence, strike out the lines on page eleven, quoted above, and this book is all right.

Explanation.

provisions of the statutes of the State of Michigan, held at ———, on the ——— day of ———, 18—, ——— was by a plurality of votes, chosen president, and ———, clerk. Whereupon, ——— and ———, deacons, acted as in-

ARTICLE VII.

This society may erect, alter, or improve, a church, building, a house for their minister and other build-

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election. See sec. 4.

When you come together to hold your first election,
you will organize your meeting by choosing your

elder as president. This may be done by some one moving that the elder act as president, and then vote upon it by voice or uplifted hand as you choose. The next step will be to elect a clerk for the time being, who may be nominated and elected in the same manner as the president. Your next step will be to select two inspectors of the election. If there are two deacons of the church present, they are lawful inspectors without any vote for them. If there is one deacon present he is an inspector, and the second is to be chosen by circulating blank ballots and letting all who have signed the articles write upon the ballots the name of the person they wish to act as inspector. The one getting the greatest number of ballots is the other inspector. If there is no deacon present, both inspectors shall be elected as above.

The president shall then announce that the inspectors are to pass blank ballots on which he wishes you to write the names of three male subscribers to the articles, to serve as trustees, the three names to be written at one balloting. The president must caution the voters not to write the name of any officer of the church on their ballots, for the law says the trustees shall be *laymen*. The inspectors shall take up the ballots and examine and report to the president, who shall declare the vote. The three persons receiving the highest number of votes are the three trustees. The trustees shall then draw cuts from the hand of the president, to decide who shall serve one, who two, and who three years.

When they are thus divided, the president, clerk, and inspectors should make a writing like the following :

At a meeting of persons who had signed Articles of Association for the purpose of forming a religious society to be known as the society of Seventh-day Adventists of ———, Michigan, notified according to the provisions of the statutes of the State of Michigan, held at ———, on the ——— day of ———, 18—, ——— was by a plurality of votes, chosen president, and ——— ———, clerk. Whereupon, ——— and ———, deacons, acted as in-

spectors of election for the election of trustees for said society, who make the following certificate. In case two laymen are chosen as inspectors, or one layman to act with one deacon, let it read, Whereupon, _____, layman, was nominated by a plurality of votes by ballot to act with the deacon, _____, as inspectors of election, &c., or if two laymen, let both their names be mentioned as nominated for inspectors.

_____, Clerk. _____, President,

INSPECTORS' CERTIFICATE.

At the meeting above specified, by a plurality of votes by ballot, _____, _____, and _____, were chosen as trustees of the society of Seventh-day Adventists of _____, Michigan, and immediately thereafter divided into three classes, as follows, _____ to hold his office for one year, _____ for two years, and _____ for three years.

In witness whereof we have hereunto set our hands and seals, this _____ day of _____, in the year of our Lord one thousand eight hundred and _____.

Inspectors { _____, [L. S.]
 _____, [L. S.]

The inspectors shall then go to some justice of the peace, or notary public, and make acknowledgment of the certificate, and have his certificate of acknowledgment on the back, which may read like the following:

State of Michigan, } ss.
 County of _____.

On this _____ day of _____, A. D. 18—, before me, a _____, in and for the said County, personally appeared _____ and _____, to me personally known to be the persons described in and who executed the foregoing certificate, and each acknowledged to me that he executed the same freely.

_____ for _____, County, Michigan.

Then the articles of association and the above certificate should be filed for record in the County Clerk's office, and from the time of such filing, you are a body corporate, empowered to receive and hold the property of the church.

On being notified of their election, the trustees shall choose one of their number as clerk, who shall fulfill his office as set forth in sections 11, 14, and 17. They shall also choose one of their number as a treasurer to pay out funds by order of the board of trustees (sec. 11).

The notice for any election after the first is provided for in sections 14 and 15.

Such elections will be conducted in the same manner as the first, with the exception of choosing a clerk, for the clerk of trustees is a clerk of the meetings for election. See sections 15, 3, 5, 17. No certificate is made of any election after the first, but a record is made of the proceedings and election of trustees, on the society's books (not the church book). See section 11.

FORM OF CLERK'S NOTICE, SEE SECS. 14, 15.

_____, Michigan, _____, 18—.

To _____, Elder in charge of the society of the Seventh-day Adventists of _____.

You are hereby notified that the expiration of the term of office of _____, one of the trustees of this society, will terminate on the _____ day of _____ next.

This notice is thus given in order that you may notify your congregation publicly of the time when and the place where an election will be held to fill the vacancy, said notice to be read for two successive Sabbaths, last before such election, and be given at least fifteen days before such election, and such election must be held six days before the expiration of the said term of office.

_____, Clerk of Trustees.

The person receiving this notice shall read to the congregation a written notice as required by law, (see sections 14, 4,) as follows:

NOTICE.

An election will be held at ———, on the ——— day of ———, at ——— o'clock, ——— (A. M., or P. M., as the case may be), for the purpose of electing a trustee to fill the vacancy occasioned by the expiration of the term of office of ———, which term expires on the ——— day ——— next.

—————, ———, 18——. ———, Elder.

Law of Michigan Respecting Wills to Religious Societies.

Sections 22, 23, provides that *no officer* of a church can hold property as a trustee, and that every gift, grant, devise, bequest, conveyance, or lease, of any real estate, &c., made to such officer by his name of office . . . shall be void to all intents and purposes.

SEC. 24. Every devise, gift, or bequest of real estate, or any interest therein, or money or other property to be invested therein, or to arise from the proceeds thereof, or of any benefit, use, or trust to be connected therewith, hereafter made or attempted to be made by last will or testament shall be void, so far as such devise, gift, or bequest, shall be or purport to be made, directly or indirectly, to or for the use of any church, congregation, religious order, or religious society, or to or for the use of any ecclesiastical, educational, or eleemosynary institution connected or to be connected with, or under the control or direction of any such church, congregation, order, or society, or under the control or direction, or subject to the visitorial power of any officer or officers, or other authority of such church, congregation, order, or society, in his, her, or their official or ecclesiastical capacity, unless such will shall have been duly executed, and shall have remained for at least two months prior to the death of the testator, without alteration or codicil, on file with the judge of probate of the county in which

the testator may reside; and no donation or gift, or other transfer, by deed, lease, or other form of conveyance, not testamentary, without valuable or pecuniary consideration to a reasonable amount, of any lands or real estate, or any interest therein, or moneys to arise therefrom, or to be invested therein, hereafter made or attempted to be made to or for the use of either or any of the parties, for any or either of the purposes in this section above mentioned, shall be valid for any purpose whatever, unless such deed or other conveyance shall have been duly executed and acknowledged, and recorded in the office of the Register of Deeds for the proper county, for at least two months prior to the death of the grantor or donor.

SEC. 25. Every gift, bequest, legacy, or donation, of any money or personal property to the amount of one hundred dollars or more, hereafter made by last will or testament, to or for the use of any or either of the parties, or for any or either purposes mentioned in the last preceding section, shall be utterly void unless such last will or testament shall be executed at the time it bears date, in the presence of and attested by three subscribing witnesses; and unless the person executing the same shall also declare to said witnesses at the time of the execution thereof, that the whole of said will or testament has been read to or by him or her, and that he or she knows and fully understands the contents thereof.—*Laws of 1861.*

SEC. 26. No grant, conveyance, devise, or lease of any real estate, dedicated or appropriated to the purposes of religious worship, or for any religious or ecclesiastical purposes, or appearing to be intended to be managed or controlled by any congregation or society, or any officer or officers thereof, in his or their official capacity, shall hereafter vest any right, title or interest in any person or persons to whom such grant, conveyance, devise, or lease may be made, unless the same shall be made to a corporation organized under some statute of this State, or of the late Territory of Michigan, or under the provisions of this act, or some act hereafter passed, amending or altering the same.

Legacies.

THOSE who wish to will a portion of their property to the Seventh-day Adventist Publishing Association, can insert in their will the following:

FORM OF A BEQUEST.

I bequeath to my executor (or executors) the sum of _____ dollars in trust, to pay the same in _____ days after my decease, to the person who, when the same is payable, shall act as treasurer of the Seventh-day Adventist Publishing Association, Battle Creek, Michigan, to be applied under the direction of the trustees of that Association, to its charitable uses and purposes.

The will should be attested by three witnesses (in some States three are required, in other States only two), who should write against their names their places of residence (if in cities, the street and number). The following form of attestation will answer for every state in the Union:

Signed, sealed, published, and declared by the said _____, as his last will and testament, in the presence of us, who at the request of the said _____, and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses.

As laws respecting wills are not the same in all States, those designing to will property to the Seventh-day Adventist Publishing Association, will do well to obtain the best legal counsel in reference to the matter, before executing the same.

Respectfully submitted, in behalf of the Michigan and Northern Indiana Conference.

J. N. L.

ANDREWS UNIVERSITY FERRIEN SPRINGS, MICHIGAN HERITAGE ROOM

THE

SANCTUARY

AND

TWENTY-THREE HUNDRED DAYS

OF

DANIEL VIII, 14.

STEAM PRESS
OF THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,
BATTLE CREEK, MICH.

1863.

THE SANCTUARY.

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. viii, 14.

IMBOSOMED in the very midst of a prophecy of momentous and thrilling interest, a prophecy which spans the active centuries of the world's history, and takes hold upon the eternal destinies of the race, a prophecy which is minute in its delineations, and which the pen of inspiration has taken care in great part to distinctly explain—stands the quotation given at the head of these lines.

These words purport to be a revelation. They are given to impart information to the inquiring mind on the subject to which they refer. They were spoken in answer to the question, put not by mortal man but by an angel himself, "How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" They are included in that Scripture which Paul told Timothy was all given for the instruction, correction, and profit of the man of God.

But to be a revelation they must be understood. The commencement and end of the period of time here given must be clearly ascertained, or its inscription upon the sacred page is to no profit. It would be a waste of time and space for even inspiration to write out a prophetic period, both ends of which should be enshrouded in impenetrable fog. Zero might be writ-

ten against even a divine dissertation on the subject of the sanctuary, unless we can know what is meant by that object. So would every mention of the cleansing of the sanctuary be darker than the ancient pagan oracles, could we not understand the time and nature of that work. From the character of God, the wants of mankind, and the object of his revelation to them, we therefore reason, that all these points are to be fully understood, that what is necessary on our part to insure success in gaining the knowledge we desire, is but to bring to the investigation a humble mind, a teachable spirit, and a sincere desire, not to have truth on our side, but to be ourselves on the side of truth; to follow where she may lead the way, not to endeavor to compel her to follow us, in the insane and tortuous wanderings of our own wills.

The time was, when these words, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed," were household words with every happy believer in the Lord's soon coming. They were emblazoned on the shields of every soldier in the Advent ranks. They were joyfully uttered from many lips as the watchword of their most ardent desires, and their brightest hopes. But the times in this respect are strangely altered. Over a great portion of the Advent body a mysterious silence now reigns concerning this positive and prominent promise. The lips which once were its joyful heralds seem now to be sealed to its utterance. It seems to be studiously ignored, avoided, and set aside. But ignored and set aside it cannot be. The glowing prophecy of which it forms so conspicuous a part, and which must enter into every Advent theory, forbids that it should be passed by unnoticed. There are some things in the regions of prophetic truth

as well as in the political world, which are "irrepressible;" and this is one of them. Men may not think to avoid it by giving their attention to other themes and passing it by in silence. In every theory, deserving the name of theory, which professes to show the present age of the world, and the nearness of the great consummation, it imperatively demands a place, and an explanation. It is the embarrassing specter, which, with unvarying constancy, confronts every theory which would endeavor, with ill-concealed dread of its just claims, to turn aside from the strait path to avoid its presence. And it is well that it should be so; for it claims no more than it deserves, it presents no demand which the lover of truth ought not promptly and willingly to grant.

What, therefore, has been the cause of this change? Why are not these words dwelt upon as formerly, with frequency and pleasure? Answer: the expectations based upon them have once been disappointed; and in the different methods adopted to account for that disappointment, lies the explanation of the different views and treatment of the sanctuary and the 2300 days.

Previous to the autumn of 1844, the Advent people were a unit. Zealous in the great doctrine of the soon coming of their Redeemer, clothed with the blessing and power of God, devoted, harmonious, united, they presented a spectacle which made the saints rejoice and the world wonder. But since the tenth of the seventh month, Jewish time, of that year, dissension and division have been, to a mournful degree, inscribed upon their history, and the paths they have taken have been various and divergent. The cause of this division must be in some question involved, in some

point at issue, in the events of that memorable day.

The expectation then entertained was, that at that point of time the Lord would come. Arguments had been produced, invulnerable to all the attacks of our enemies, and entirely satisfactory to all lovers of the Advent doctrine at that time, that the 2300 days would end in 1844. From this as a starting point, the argument then ran thus: The prophecy asserts that then the sanctuary shall be cleansed. The sanctuary is the earth or some part of the earth. Its cleansing is to be by fire; but the renovation of the earth by fire is to take place only at the second coming of the Lord; therefore the Lord will come at the termination of the 2300 days. But the time passed by and the Lord did not come—their hopes were not realized. The grievous disappointment many an honest heart full keenly felt; and that a mistake had somewhere been made, none were disposed to deny. What was that mistake? or, in other words, what was the cause of our disappointment? It is here that a difference of opinion begins. But before discussing this difference, let it be remembered that God cannot be the author of the confusion that has existed since that time in the Advent body. All the various theories that have since sprung up, cannot every one be true; and yet every Adventist will admit that the truth of God at the present day, must be found in connection with the Advent doctrine. Every Adventist will admit that if God designs, previous to the coming of the Lord, to warn the world of that event, the great Advent movement of 1840-1844, in so far as it tended to arouse a slumbering world to the fact that we are living in the time of the end, and to warn them of the nearness of the close of probation, and the great con-

summation of all things, was in the order and purpose of God. He must, therefore, still have a people on the earth, as the result of that movement; he must still have a truth bearing some relation to that great work; and there must be some correct explanation of the great disappointment in our past history.

To the question, Why were those who looked for the Lord in 1844 so grievously disappointed? but two essential answers can be given: The first is, that we were correct in our views of the sanctuary, but wrong in the application of the time. The other is that we were wrong in our views of the sanctuary, but correct in our application of the time. The first is, in other words, that it is still true that the earth, or some portion of the earth, is the sanctuary, but that the 2300 days did not then expire, to demand its cleansing. The other is that the 2300 days did then expire, but that neither the earth nor any part of the earth, was the sanctuary which was then to be cleansed.

These answers, it will be seen, are at perfect antipodes to each other; but they have both been offered as an explanation of the disappointment under consideration, and in our search for the true solution of that question, must, therefore, both be examined. To the consideration of the first, then, let us now address our attention. Is it true that we were wrong in the application of the time, and that the 2300 days did not end in 1844? Those who hold that they did not, arrive at this conclusion by two different methods: The one class claim that the seventy weeks of Dan. ix, are no part of the 2300 days of Dan. viii, and that consequently the date of the former does not determine the date of the latter. They acknowledge that the date assigned by all Adventists previous to 1844,

for the commencement of the seventy weeks, namely, B. C. 457, cannot be disproved; but as they are no part of the 2300 days, they furnish no clue to the commencement of that period. Where the 2300 days did commence, or what event marked their beginning they cannot tell. This much only, on this point, they profess to know; that they did not end in 1844, because the earth is the sanctuary, and the earth was not then burned. The other class acknowledge the infallibility of the arguments by which the seventy weeks are shown to be a part of the 2300 days, as held by all Adventists up to 1844, but deny that the date of their commencement was rightly placed in B. C. 457. Commencing at that point they would end in 1844; but this class, like the one first mentioned, contend that they could not then have ended, and for the very same reason, namely, because the earth is the sanctuary, and the earth was not then burned.

From this general survey of the subject one would be led to conclude that there was something all-potent in the theory that the earth is the sanctuary. From what it has done, we should suppose it had been able to intrench itself behind infallible evidence. It has led the great majority of those who were in the past Advent movement, while divided on many other points, to agree in this, that the 2300 days did not end in 1844. It has led them to make a full surrender of positions which were once acknowledged to be the ground and pillar of the Advent faith; positions which able men were led to take when their hearts were glowing with a newly-found and life-giving truth, and their intellects quickened by the outpouring of the Spirit and power of God; positions which passed unscathed through the most fiery ordeal of scrutiny and opposition to which, perhaps, it has ever been the lot of any truth to be

subjected; positions which stood the test when the world was aroused to the subject of the Advent as never before nor since, when the opposition was called forth in all its strength, and worldly wisdom played its heaviest batteries against the unpopular but heaven-supported movement. The reasons which would lead men to abandon positions like these, should be infinitely weighty; but these have all been surrendered to the solitary view, which has thus been set up paramount to them all, that the earth is the sanctuary. Where is the mighty array of evidence by which this is sustained? For this it will be our province to inquire somewhat as we proceed.

But to return: Did the 2300 days end in 1844? This question involves the two others already noticed, viz., are the seventy weeks of Dan. ix a part of the 2300 days of Dan. viii? and are they rightly dated from B. C. 457?

1. Are the seventy weeks a part of the 2300 days? To determine this, the 8th and 9th chapters of Daniel must be considered in connection. In the 8th chapter Daniel tells us that he had a view of a ram, he-goat, and little horn. He saw the ram pushing his conquests in every direction, except toward the east. He was met by the he-goat from the west, who slew him, broke his horns, and trampled him in the dust. The notable horn of the goat was then broken, and immediately four rose up in its stead toward the four winds of heaven. From one of these there then came forth a horn, at first little, but afterward waxing exceeding great toward the east, the south, and the pleasant land. This horn waxed great, even to the host of heaven, practiced and prospered, and cast down the truth to the ground. A question of vital interest to

the prophet, is now raised, respecting the duration of these oppressive and persecuting powers. The inquiry made is, *How long* shall be the vision concerning the daily sacrifice and the transgression of desolation to give both the sanctuary and the host to be trodden under foot? And the answer that comes back in response to this question is, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. To the wonderful vision of the restless, conflicting, and persecuting powers already brought before the mind of the prophet, another wonder is thus added, namely, that of the long period of 2300 days.

Naturally enough, Daniel seeks for the meaning of all these things, and God, ever ready to grant all the lawful desires of his children, immediately ordains that his request shall be granted. A voice is heard, saying, "Make this man to understand the vision." A divine command is thus given that Daniel shall receive a full explanation of all these matters. We may be assured that that command will be obeyed to the letter. The one to whom is intrusted this charge is no less a personage than the angel Gabriel, and we shall expect that he will fulfill his mission, and that Daniel will give us a record of his instructions. Gabriel immediately proceeds to give in plain and unmistakable language, an explanation of the symbols of the ram, he-goat, and little horn, explaining the two former to be the kingdoms of Persia and Grecia, and the little horn an exceeding great kingdom which should arise after them; which it is not necessary for us to stop here to argue, signifies the great power of Rome. Up to this point, it will be noticed, the angel has said nothing in explanation of the time or the period of 2300 days; but the view that has already been

presented to Daniel of the rise and fall of three successive kingdoms of the earth, and the fact that during all this time the truth should be cast to the ground, and the people of God be held under the iron heel of persecution and oppression, is too much for the tender feelings and sensitive heart of the prophet, and he faints in view of it. Being sick certain days, Gabriel's mission of explaining the vision is necessarily suspended. When Daniel had sufficiently recovered to attend to his ordinary court duties, he expresses his sense of amazement and astonishment that still rested on his mind in view of the vision, but declares that Gabriel had not fulfilled his mission; for he did not yet understand it. Thus matters stand at the close of chapter viii. Now if Gabriel does not somewhere resume his charge, and complete the explanation of this vision, a portion of it remains forever unexplained, and he becomes a disobedient, or, which is the same thing, a fallen angel. But this cannot be; for we find him more than four hundred years after this, still in divine employ, and sent on sacred missions to Zacharias and to Mary. Luke i. Gabriel has therefore somewhere given Daniel further instruction on that part of his vision which remained unexplained, namely, the 2300 days. We are now prepared to look at the events of chapter ix.

From the opening of this chapter it is evident that Daniel had so far misunderstood the period of the 2300 days as to suppose that they terminated with the seventy years' captivity of his people, predicted by Jeremiah. He accordingly "set his face unto the Lord God," and sent forth his supplications that he would remember his promise, and cause his face to shine upon his sanctuary which was desolate. And God an-

swered the prayer of the prophet, as he often answers the prayers of his people now, not by granting them their direct requests, but by giving them something else which he sees is better for them to have. So he answered Daniel, not by fulfilling his request, but by correcting the misapprehension upon which it was founded. In the very midst of his supplications, suddenly a divine personage stands before him. "Gabriel," is the joyful exclamation of Daniel, "whom I had seen in *the vision at the beginning*, being caused to fly swiftly, touched me about the time of the evening oblation." Upon what errand had he come? "I am now come forth," says he, "to give thee skill and understanding." Understanding on what? That on which Daniel was evidently coming to wrong conclusions; that part of the "vision" seen "at the beginning," which he did not understand, but which of course Gabriel had been commanded to make him understand. And what was that? The period of time mentioned in that vision, and that only; for all else had been definitely explained. And how does he proceed to explain this point? He does it as follows: "Understand the matter, and consider *the vision*: *Seventy weeks* are determined upon thy people, and upon thy holy city." The word here rendered, determined, (*chathak*) signifies, literally, cut off. Gesenius in his Hebrew Lexicon defines it thus: "Properly, to *cut off*; tropically, to divide; and so, to determine, to decree." The earliest versions, the Septuagint and Vulgate, give the single signification of "cutting off" to this verb.

Mark now the lines of thought by which these two visions of Dan. viii, and ix, are inseparably interwoven:

1. Reference is made in chap. ix to the "vision at the beginning," in which Gabriel appeared to the

prophet. This must refer to the vision of chap. viii, as that is the only previous vision in which that angel is said to have been present.

2. Gabriel was seen in the former vision: the same person appears again and cites the mind of the prophet back to that vision.

3. Gabriel was commanded in chap. viii, to make Daniel understand the vision. Daniel declared at the close of the chapter that he did not understand it; but says Gabriel in chap. ix, "I am now come forth to give thee skill and understanding. Understand the matter and consider *the vision*."

4. The point which was omitted in chap. viii, was time; all else was fully explained; and hence the angel in giving Daniel further understanding, as recorded in chap ix, takes up that point, and that only: "Seventy weeks are determined" (cut off) &c.

5. Seventy weeks are said to be cut off from something; but there is no period given from which they can be taken, but the 2300 days of chap. viii. The seventy weeks must therefore be the first part of the 2300 days, and the date of these weeks must determine the date of those days. To deny this is to lay the word of God open to the serious imputation of gravely telling us that a certain period of time is cut off, but giving nothing from which it can be taken, and also of informing us that momentous events are to transpire at the end of 2300 days, but furnishing no conceivable point from which to date them.

In view of this conclusive testimony that the seventy weeks are a part of the 2300 days, is it strange that strong confidence should have existed on this point? As specimens of the noble utterances of the advocates of truth, touching this subject, irrefutable when ut-

tered, and as good to-day as they were then, we present the following :

"We call attention to one fact which shows that there is a necessary 'connection' between the seventy weeks of the ninth chapter, and something else which precedes or follows it, called '*the vision*.' It is found in the 24th verse: 'Seventy weeks are determined, or cut off, upon thy people . . . to seal up the vision,' &c. Now there are but two significations to the phrase 'seal up.' They are, first, 'to make secret,' and second, 'to make sure.' We care not now in which of these significations the phrase is supposed to be used. That is not the point now before us. Let the signification be what it may, it shows that the prediction of the seventy weeks necessarily relates to something else beyond itself, called '*the vision*,' in reference to which it performs this work, 'to seal up.' To talk of its sealing up itself is as much of an absurdity as to suppose that Josephus was so much afraid of the Romans that he refrained from telling the world that he thought the fourth kingdom of Daniel was 'the kingdom of the Greeks.' It is no more proper to say that the ninth chapter of Daniel 'is complete in itself,' than it would be to say that a map which was designed to show the relation of Massachusetts to the United States, referred to nothing but Massachusetts. It is no more complete in itself than a bond given in security for a note, or some other document to which it refers, is complete in itself; and we doubt if there is a school-boy of fourteen in the land, of ordinary capacity, who would not on reading the ninth chapter, with an understanding of the clause before us, decide that it referred to something distinct from itself, called the vision. What vision it is, there is no difficulty in determining. It naturally and obviously refers to the vision which was

not fully explained to Daniel, and to which Gabriel calls his attention in the preceding verse—*the vision of the 8th chapter*. Daniel tells us that Gabriel was commanded to make him understand that vision (viii, 16). This was not fully done at that interview connected with the vision; he is therefore sent to give Daniel the needed 'skill and understanding,' to explain its 'meaning' by communicating to him the prediction of the seventy weeks." *Advent Shield*, 1844.

"We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years commence together. *Our opponents deny this.*" *Signs of the Times*, 1843.

"The grand principle involved in the interpretation of the 2300 days of Dan. viii, 14, is that the seventy weeks of Dan. ix, 24, are the first 490 days of the 2300 of the eighth chapter." *Advent Shield*, p. 49.

"If the connection between the seventy weeks of Dan. ix, and the 2300 days of Dan. viii, does not exist, the whole system is shaken to its foundation; if it does exist, as we suppose, *the system must stand.*" *Harmony of the Prophetic Chronology*, p. 38.

Says the learned Dr. Hale, in commenting upon the seventy weeks, "This chronological prophecy was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days."

What need we say more? The arguments which show the seventy weeks to be a part of the 2300 days, are all iron-clad and invulnerable. We may consider this question decided, and hereafter appeal to this decision as authoritative.

The following points, then, are now established: 1. That the seventy weeks are a part of the 2300 days. 2. That they are cut off from that period. 3. That

consequently they are the first part of those days; and 4. That from the date of the seventy weeks, the 2300 days are to be reckoned. Hence they who have taken the position that the seventy weeks are no part of the 2300 days, have abandoned truth for error, and have taken ground that is untenable.

2. The inquiry now follows, Are those correct who remove the date of the seventy weeks from B. C. 457? The data which the Bible furnishes on this point are found in the further instruction of the angel to Daniel. After telling him that seventy weeks are cut off, and allotted to his people and their holy city, he speaks as follows: "Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and three-score and two weeks: the street shall be built again and the wall even in troublous times. And after three-score and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease." Dan. ix, 25-27.

Seventy weeks contain 490 days. But before proceeding to an application of this prophecy, a word may be necessary relative to the nature of the time here introduced: is it literal or symbolic?

1. It is a fact that 2300 literal days (but little over six years) would not cover the duration of a single power in this prophecy, much less extend over them all. Therefore the days must be symbols, even as the beasts and horns are shown to be symbols.

2. It is a fact that a symbolic or prophetic day, is one year. Eze. iv, 5, 6; Num. xiv, 34. Hence the 2300 days denote 2300 years; and the seventy weeks, or 490 days, 490 years.

3. The fact that the seventy weeks, as all admit, were fulfilled in 490 years, is a demonstration of this theory.

The seventy weeks were to date from the commandment to restore and build Jerusalem, and we have thus only to find that commandment, to ascertain their starting-point. But the prophecy is still more definite than this; for it gives us also the events which mark their termination. Sixty-nine of the seventy weeks were to extend to the Messiah the Prince, or, to the commencement of our Lord's ministry upon the earth. During the seventieth week he was to confirm the covenant with many. In the midst, or middle, of that week, he was to be cut off, and cause the sacrifice and oblation to cease; which can refer to nothing else but his crucifixion. The seventy weeks then must be so dated as to bring the commencement of Christ's public ministry, and his crucifixion at the commencement and middle, respectively, of the last week. And taking the widest difference of opinion, there is only a variation of a few years involved in the question respecting the date of the crucifixion of Christ; so there can justly be but little difference as to the date from which the seventy weeks should be reckoned. And this whole question might be left to an argument on this point, since this has as much bearing upon the question at issue, as even the commandment itself from which it is to date.

But it is not difficult to find the commandment to restore Jerusalem, a commandment, too, which went

forth at the precise time to make the prophecy perfectly harmonize throughout.

There are but four events which can be taken as answering to the commandment to restore and build Jerusalem. These are, 1. The decree of Cyrus for the re-building of the house of God, B. c., 536. 2. The decree of Darius for the prosecution of that work which had been hindered, B. c. 519. 3. The decree of Artaxerxes to Ezra, B. c. 457, Ez. vii, and 4. The commission to Nehemiah from the same king in his twentieth year, B. c. 444, Neh. ii.

Dating from the first two of these decrees, the seventy weeks would fall many years short of reaching even to the Christian era; besides, they had reference principally to the restoration of the temple and the temple-worship, of the Jews, and not to the restoration of their civil state and polity, all of which must be included in the expression, "to *restore* and to build Jerusalem." Thus failing to answer to the prophecy in any respect, these two decrees have never been brought into the controversy. The only question lies between the decrees which were granted to Ezra and to Nehemiah.

The facts between which we are to decide here, are briefly these: In 457 B. c., a decree was granted to Ezra by the Persian emperor, Artaxerxes Longimanus, to go up to Jerusalem with as many of his people as were minded to go with him. The commission granted him an unlimited amount of treasure, to beautify the house of God, procure offerings for its service, and to do whatever else might seem good unto them. It empowered him to ordain laws, set magistrates and judges, and execute punishment even unto death; in other words, to restore the Jewish state, civil and ecclesias-

tical, according to the law of God and the ancient customs of that people. Inspiration has seen fit to preserve this decree; and a full and accurate copy of it is given in the seventh chapter of the book of Ezra. And in the original this decree is given, not in Hebrew, like the rest of the book of Ezra, but in the Chaldaic (or Eastern Aramic), the language then used at Babylon. And thus are we furnished with the *original* document by virtue of which Ezra was authorized to restore and build Jerusalem.

Thirteen years after this, in the 20th year of the same king, B. c. 444, Nehemiah sought and obtained permission to go up to Jerusalem. Neh. ii. Permission was granted him, but we have no evidence that it was anything more than verbal. It pertained to him individually, nothing being said about others' going up with him. The king asked him how long a journey he wished to make, and when he would return. He received letters to the governors beyond the river, to help him on his way to Judah, and an order on the keeper of the king's forest for timber for beams, &c. When he arrived at Jerusalem, he found rulers, priests, and nobles, and people already engaged in the work of building Jerusalem. Neh. ii, 16. These were, of course, acting under the decree given to Ezra thirteen years before. And finally, Nehemiah, having arrived at Jerusalem, finished the work he came to accomplish, in fifty-two days. Neh. vi, 15.

Now which of these commissions, Ezra's or Nehemiah's, constitutes the decree for the restoration of Jerusalem, from which the seventy weeks are to be dated? It hardly seems that there can be any question on this point.

1. The grant to Nehemiah cannot be called a decree.

It was necessary that a Persian decree should be put in writing, and signed by the king. Dan. vi, 8. Such was the document given to Ezra; but Nehemiah had nothing of the kind: his commission being only verbal. If it be said that the letters given him constituted the decree, then the decree was issued not to Nehemiah, but to the governors beyond the river; besides, these would constitute a series of decrees, and not one decree, as the prophecy contemplates.

2. The occasion of Nehemiah's petition to the king for permission to go up to Jerusalem was the report which certain ones, returning, had brought from thence, that those in the province were in great affliction and reproach, that the wall of Jerusalem was also broken down, and the gates thereof burned with fire. Neh. i. Whose work were these walls and gates that were broken down and burned with fire? Evidently the work of Ezra and his associates; for it cannot for a moment be supposed that the utter destruction of the city by Nebuchadnezzar, 144 years previous to that time, would have been reported to Nehemiah as a matter of news, or that he would have considered it, as he evidently did, a fresh misfortune calling for a fresh expression of his grief. A decree, therefore, authorizing the building of these, had gone forth previous to the grant to Nehemiah.

3. If any should contend that Nehemiah's commission must be the decree, because the object of his request was that he might *build* the city, it is sufficient to reply as shown above, that gates and walls had been built previous to his going up; besides the work of building which he went to perform was accomplished in fifty-two days; whereas the prophecy allows for the building of the city, seven weeks, or forty-nine years.

4. There was nothing granted to Nehemiah, which was not embraced in the decree to Ezra; while the latter had all the forms and conditions of a decree, and was vastly more ample in its provisions.

5. It is evident from the prayer of Ezra, as recorded in chap. ix, 9, of his book, that he considered himself fully empowered to proceed with the building of the city and the wall; and it is evident that he understood, further, that the conditional prophecies concerning his people were then fulfilled, from the closing words of that prayer in which he says, "Should we *again* break thy commandments and join in affinity with the people of these abominations, wouldst thou not be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?"

6. Reckoning from the commission to Nehemiah, B. C. 444, the dates throughout are entirely disarranged; for from that point the troublous times which were to attend the building of the street and wall, did not last seven weeks, or forty-nine years. Reckoning from that date, the sixty-nine weeks, or 483 years, which were to extend to the Messiah the Prince, bring us to A. D. 39-40; but Jesus was baptized of John in Jordan and the voice of his Father heard from heaven declaring him his Son, in A. D. 27, thirteen years before. According to this calculation, the midst of the last, or seventieth, week, which is marked by the crucifixion, is placed in A. D. 44, but the crucifixion took place in A. D. 31, thirteen years previous. And lastly, the 70 weeks, or 490 years, dated from the twentieth of Artaxerxes, extend to A. D. 47, with absolutely nothing to mark their termination. Hence if that be the year, and the grant to Nehemiah the event, from which to reckon, the prophecy has proved a fail-

ure. As it is, it only proves that theory a failure, which dates the seventy weeks from Nehemiah's commission in the twentieth of Artaxerxes.

7. Will these dates harmonize if we reckon from the decree to Ezra? Let us see. In this case 457 B. C. is our starting-point. Forty-nine years were allotted to the building of the city and the wall. On this point, Prideaux, Connec. Vol. i, p. 322, says: "In the fifteenth year of Darius Nothus, ended the first seven weeks of the seventy weeks of Daniel's prophecy. For then the restoration of the church and State of the Jews in Jerusalem and Judea was fully finished, in that last act of reformation which is recorded in the thirteenth chapter of Nehemiah, from the twenty-third verse to the end of the chapter, *just forty-nine* years after it had been commenced by Ezra, in the seventh year of Artaxerxes Longimanus."

So far all is harmony. Let us apply the measuring-rod of the prophecy still further. Sixty-nine weeks, or 483 years, were to extend to the Messiah the Prince. Dating from B. C. 457, they end in A. D. 27. And what took place then? Luke thus informs us: "Now when all the people were baptized, it came to pass that Jesus also, being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven which said, Thou art my beloved Son; in thee I am well pleased." Luke iii, 21, 22, margin A. D. 27. After this, Jesus came "into Galilee preaching the gospel of the kingdom of God, and saying, *The time is fulfilled.*" *The time* here mentioned must have been some specific, definite, and predicted period; but no prophetic period can be found then terminating, except the sixty-nine weeks of the prophecy of Daniel,

which were to extend to Messiah the Prince. The Messiah had now come, and with his own lips announced the termination of that period which was to be marked by his manifestation.

Here again is indisputable harmony. But further: Messiah was to confirm the covenant with many for one week. This would be the last week of the seventy, or the last seven years of the 490. In the midst of the week, the prophecy informs us, he should cause the sacrifice and oblation to cease. These Jewish ordinances, pointing to the death of Christ, could only cease at the cross; and there they did virtually end, though not literally till A. D. 70. After three-score and two weeks, according to the record, the Messiah was to be cut off. It is the same as if it had read, And after three-score and two weeks, in the midst of the seventieth week, shall Messiah be cut off and cause the sacrifice and oblation to cease. Now, as the word, *midst*, here means middle, according to abundance of authority which we might produce, if necessary, the crucifixion is definitely located in the middle of the seventieth week.

It now becomes an important point to determine in what year the crucifixion took place. This question is decided by the following testimony: "The Saviour attended but four passovers, at the last of which he was crucified. Jno. ii, 13; v, 1; vi, 4; xiii, 1. This could not bring the crucifixion later than A. D. 31, as recorded by Aurelius Cassiodorus, a respectable Roman senator, about A. D. 514; 'In the consulate of Tiberius Caesar Aug. v, and Ælius Sejanus [U. C. 784, A. D. 31], our Lord Jesus Christ suffered on the eighth of the calends of April.' In this year and in this day, says Dr. Hales, agree also the council of Cæsarea, A. D.

196 or 198, the Alexandrian Chronicle, Maximus Monachus, Nicephorus Constantius, Cedrenus; and in this year but on different days, concur Eusebius and Epiphanius, followed by Kebler, Bucher, Patinus and Petavius." "It is recorded in history that the whole time of our Saviour's teaching was three years and a half, which is the half of a week of years."

Here, then, are thirteen creditable authorities, locating the crucifixion of Christ in the spring of A. D. 31. We may therefore set this down as a fixed fact, as the most cautious or the most skeptical could require nothing more. This being in the middle of the last week, we have simply to reckon backward three and a half years to find where the 69 weeks ended, and forward from that point, three and a half years, to find the termination of the whole period. Thus, going back from the crucifixion, A. D. 31, spring, three and a half years, we find ourselves in the autumn of A. D. 27, where, as we have seen, the 69 weeks ended and Christ commenced his public ministry. And going from the crucifixion forward three and a half years, we are brought to the autumn of A. D. 34, as the grand terminating point of the whole period of the seventy weeks. This date is marked by the martyrdom of Stephen, the formal rejection of the gospel of Christ by the Jewish Sanhedrim in the persecution of his disciples, and the turning of the apostles to the Gentiles. Acts ix, 1-18. And these are just the events which we should expect to take place, when that period which was cut off for the Jews, and allotted to them as a peculiar people, should fully expire.

A word respecting the date of the seventh of Artaxerxes, and the array of evidence on this point is complete. Was the seventh of Artaxerxes, B. C. 457?

For all those who can appreciate the force of facts, the following testimony will be sufficient here:

"The Bible gives the data for a complete system of chronology, extending from the creation to the birth of Cyrus—a clearly ascertained date. From this period downward we have the undisputed canon of Ptolemy, and the undoubted era of Nabonazzar, extending below our vulgar era. At the point where inspired chronology leaves us, this canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the canon of Ptolemy that the great prophetic period of seventy weeks is fixed. This canon places the seventh year of Artaxerxes in the year B. C. 457; and the accuracy of this canon is demonstrated by the concurrent agreement of more than twenty eclipses. This date we cannot change from B. C. 457, without first demonstrating the inaccuracy of Ptolemy's canon. To do this it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess work. As the seventy weeks must terminate in A. D. 34, unless the seventh of Artaxerxes is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion in A. D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated."—*Ad. Herald.*

From the facts above set forth, we see that reckoning the 70 weeks from the decree given to Ezra in the 7th of Artaxerxes, B. C. 457, there is the most perfect harmony throughout. The important and definite events of the manifestation of the Messiah at his baptism, the commencement of his public ministry, the crucifixion, and the turning away from the Jews to the Gentiles with the proclamation of the new covenant, all come in, in their exact place, and like a bright galaxy of messengers of light, cluster around to set their seal to the prophecy and make it sure.

With the seventy weeks we are now done; but there remains a longer period and other important events to be considered. The seventy weeks are but the first 490 years of the 2300. Take 490 from 2300, and there remain 1810. The 490, as we have seen, ended in the autumn of A. D. 34. If to this date we now add the remaining 1810 years, we shall have the termination of the whole period. Thus, to A. D. 34, autumn, add 1810, and we have A. D., autumn, *eighteen hundred and forty-four*. Thus speedily and surely do we find the termination of the 2300 days, when once the 70 weeks have been located.

The query may here arise in some mind, how the days can be extended to the autumn of 1844, if they commence in 457 B. C., as it requires only 1843 years more, to make the whole number of 2300. Attention to one fact will clear this point of all difficulty; and that is, that it takes 457 *full* years before Christ, and 1843 *full* years after, to make 2300; so that if the period commenced with the very *first* day of 457, it would not terminate till the very *last* day of 1843. Now it will be evident to all that whatever part of the year 457 had passed away before the 2300 days commenced,

just so much of the year 1844 must pass away before they would end. We therefore inquire, at what point in the year 457, are we to commence to reckon? From the fact that the first 49 years were allotted to the *building* of the street and wall, we learn that the period is to be dated, not from the starting of Ezra for Babylon, but from the actual commencement of the work at Jerusalem; which it is not probable could be earlier than the seventh month (autumn) of 457, as he did not arrive at Jerusalem till the fifth month of that year. Ezra vii, 9. The whole period would therefore extend to the seventh month, autumn, Jewish time, of 1844.

The question respecting the time has now been examined. The first answer returned to the question of our disappointment in 1844, namely, that we were mistaken in the time, has been reviewed. We have seen that those have fallen into egregious error who have endeavored to disconnect the 70 weeks from the 2300 days, or to remove their date from B. C. 457. The 70 weeks are an inseparable part of the 2300 days. To endeavor to disconnect them is to outrage every principle of interpretation, and to brand a portion of the word of God as aimless and absurd. Railers at God, and despisers of his word, may take such a position as this, but Christians, never!

We have found the decree for the restoration of Jerusalem, and the date at which it went forth; and no system of sophistry exists on earth by which it can be made to appear that the 2300 days did not commence at that point and end in 1844.

Thus the original dates come forth vindicated from every encounter; their armor of defense is not marred or broken, but only polished to a brighter luster, by every conflict; and they still stand, as they hereto-

fore have stood, sole and absolute masters of this field of controversy.

Our opponents on this view of the prophetic periods, have been wont in years past to meet us like this: "The 2300 days have not ended because the time has passed. Why the time passed in 1844, without the consummation of our hopes, we acknowledge to be a mystery, but the passing of the time is proof that the 2300 days have not ended."

Time, however, is no respecter of persons nor of theories; and with the formidable scythe which he is represented as carrying, he sometimes demolishes in the most summary manner the grotesque and gossamer theories of men, however dear they may be to their authors and defenders. It is so here. Heedless of the wild contortions of those who would fain compel him to stop and fulfill their darling predictions, he has kept on the swift but even tenor of his way until—what? every limit is passed to which the 2300 days can be extended; and thus he has demonstrated that those days have passed. Let not this point be overlooked. Setting aside for a moment the arguments by which they are shown to have ended in 1844, and letting them date from any point where there is the least shadow of ground for thus placing them, or from which any one has ever dreamed of dating them, and the utmost limit to which they would extend has *gone by*. They cannot possibly be dated at any point which would bring their termination so late as the present time. We therefore say again, Those days have ended!

Adventists! Have you been wont to say, we know that the days have *not* ended, because the time has passed? It is now our turn to speak. Time has at length arrayed himself on our side of the controversy,

and we reply, We know that the days *have* ended, because time has passed—passed beyond the utmost limits that can be assigned for those days. All then that we ask is that you accede to facts, and admit that those days, as revelation, and history, and time, have demonstrated, are in the past.

But perhaps you are thinking of the conclusion that immediately follows from this admission; for if the days are in the past, and the prophecy holds good, the sanctuary, whatever it is, is being cleansed. But if that is so, the earth cannot be the sanctuary; for no physical change has come over the earth, except, perhaps, increasing signs of infirmity and old age: and no moral change, except a deeper plunge into wickedness and sin, on the part of its fast degenerating sons and daughters.

If time has demonstrated that the days are in the past, it has also demonstrated that the earth is not the sanctuary—the very point claimed by those who offer this fact as the explanation of our disappointment in 1844. The inquiry then, What is the sanctuary? is now fairly in hand.

WHAT IS THE SANCTUARY?

This is exclusively a Bible question. With the testimony of the Bible only, then, have we to do. The object of our inquiry can only be, What does the Bible reveal to us respecting the sanctuary? And we shall find its testimony neither brief nor obscure on this important subject. The word occurs in the inspired Scriptures one hundred and forty-six times; and more times than this does it offer us instruction by prediction, definition, or historic record, concerning this wonderful object.

Perhaps no language can better introduce this subject than that of the apostle Paul in his letter to the Hebrews. In chap. viii, he contrasts the two covenants, the first and the second, the old and the new, under the latter of which we now live. In chap. ix, he then speaks as follows:

"Then verily the first covenant had also ordinances of divine service, and a worldly *sanctuary*. For there was a tabernacle made; the first wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary; and after the second vail, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant, overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant, and over it the cherubims of glory, shadowing the mercy-seat," &c. Verses 1-5.

Let this language of the apostle be carefully considered. It both introduces and settles one great division of this question. It tells us definitely what, for a time, constituted the sanctuary of the Lord. During the period covered by the first covenant, while the tabernacle, ordained as thus plainly described, was in existence, there can be, in the face of these words of Paul, no controversy as to what constituted the sanctuary. Turning to the records of those times, we find a more definite mention of this singular structure, which from its bearings and relations in the temple of divine truth, deserves to be examined with absorbing interest.

Go back to the time when Israel, crowned with deliverance, stood on the shore of the Red Sea, while the Egyptians were perishing at their feet in the return-

ing and angry waters. Listen to that song of triumph which Moses sings, and mark this language, "The Lord is my strength and song, and has become my salvation; he is my God, and I will prepare him an habitation." Ex. xv, 2. In this we receive the first intimation of that building that was afterward to be erected by the direction of the Lord, that he might dwell among his people. In verse 17 of the same chapter, is the first occurrence of the word, *sanctuary*, which we find in the Bible.

Pursuing the sacred record, we find in the twenty-fifth chapter of Exodus and onward, more definite information respecting the sanctuary. Here we read the commission which God gave to Moses for the erection of this building. In the third month after their departure from Egypt, the children of Israel came to the wilderness of Sinai. There Moses was summoned up into the mount, to an audience with his Maker. Forty days and nights were consumed in that memorable interview. During this time Moses was shown the pattern of the sanctuary, and all the sacred vessels, and received full instructions in relation thereto.

Into a particular description of the tabernacle, as erected by Moses, we need not here enter. It is minutely set forth in Exodus, chaps. xxv-xxxi. Suffice it to say that it was a structure of extraordinary magnificence, formed of upright boards overlaid with gold. It was thirty cubits in length, about ten in width, and ten in height. At the east end, which was the entrance, there were five pillars of shittim wood, overlaid with gold, having hooks of gold and sockets of brass. Over the tabernacle, thus erected, were thrown four different coverings. The first and inner covering was composed of fine linen, embroidered with figures of cherubim in

blue, purple, and scarlet. By this would be formed a ceiling of surpassing beauty and magnificence. The second covering was made of goat's hair; the third of ram's skins dyed red; and the fourth and last of badger's skins. A richly embroidered curtain suspended from the five pillars overlaid with gold, that stood at the entrance upon the east, formed the door of the tabernacle.

The sacred tent was divided into two apartments by means of a vail suspended from four pillars of shittim wood, overlaid with gold, set in sockets of silver. In what proportion the sanctuary was thus divided we are not informed; but it was undoubtedly the same that was afterward observed in the temple, 1 Kings vi, in which two-thirds of the space was allotted to the first apartment, and the remaining one-third to the second.

In the first apartment or holy place were three things worthy of notice: the golden candlestick, the table of show-bread, and the altar of incense. The candlestick was of solid gold, the table of show-bread and the altar of incense, of shittim wood, but overlaid throughout with pure gold. In the second apartment, or most holy place were also three things to claim attention: the ark, the mercy-seat, and the cherubim. The ark was a chest of shittim wood, two cubits and a half in length, a cubit and a half in breadth, and the same in height. It was overlaid within and without with pure gold. The mercy-seat was the cover of the ark, of solid gold, and the cherubim were likewise of pure gold, on either end of the mercy-seat. It was above the ark, over the mercy-seat, between the cherubim, that God manifested his presence, and from whence he

communicated with his people. Ex. xxv, 22. And so David prays, "Thou that dwellest between the cherubim, shine forth." Ps. lxxx, 1.

It will be observed that neither the holy nor most holy place, had any window; hence in the first apartment there was need of the candlestick with its seven lamps; and in regard to the second, where God dwelt, Solomon said, The Lord said that he would dwell in the thick darkness. 1 Kings viii, 12.

How impressive must have been the scene presented by the interior of this building. There were its walls, having all the appearance of massive and solid gold, and reflecting in a thousand directions the light of the seven lamps of the golden candlestick; there were the table of show-bread, and altar of incense, glittering in its light like burnished gold; and there was the curtain that formed the gorgeous ceiling, with its mystic figures of cherubim in blue, and purple, and scarlet, adding its beauty to the brilliant scene. While in, beyond the second vail, was the glorious Shekinah, or visible manifestation of God's glory, into the awful presence of which, except the high priest's entrance once every year, no man could venture and live.

Before the door of the tabernacle were placed the brazen laver, and the altar of burnt offering, and around the whole was erected the court with its curtains of fine twined linen.

In the second year after Israel had departed from Egypt, in the first month, on the first day of the month, the tabernacle was reared up. And Moses spread abroad the tent over the tabernacle, and he put the testimony (the tables of the ten commandments) into the ark, and the mercy-seat upon it, and brought

it into the tabernacle, and set up the vail; he placed the table of show-bread and golden candlestick in the first apartment, and lighted the lamps before the Lord; he put the golden altar of incense before the vail, and burnt sweet incense thereon; and on the altar, before the door of the tabernacle, he offered the burnt offering and the meat offering as the Lord commanded. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. Ex. xl. He had now taken possession of his dwelling place, in the midst of his people.

We have now before us the sanctuary as Moses erected it in the wilderness of Sinai, 1490 years before Christ. With its ark of the covenant, its mercy-seat, and its glorious Shekinah, it constituted the heart and center of Israel's religious worship, under that typical system.

The children of Israel being at this time in the period of their wanderings, the sanctuary as first given to them was adapted to their condition. It was so constructed that it could be easily taken down and borne with them in their journeys, and immediately erected wherever the divine presence, which accompanied them in a cloud by day, and a pillar of fire by night, should direct them to pitch their camp. Num. ix, 15-23.

The Levites were consecrated to the service of the sanctuary: and were commanded to bear it and all its sacred vessels, when the camp set forward. Thus it was with them during the forty years in which they journeyed in the wilderness. During this time, this building which God claimed as his dwelling place, and where his service was performed, is fifty-six times called the sanctuary, in the following instances: Ex. xxv, 8; xxx, 13, 24; xxxvi, 1, 3, 4, 6; xxxviii,

24-27; Lev. iv, 6: v, 15; x, 4; xii, 4; xvi, 33; xix, 30; xx, 3; xxi, 12 (twice), 23 (plural); xxvi, 2; xxvii, 3, 25; Num. iii, 28, 31, 32, 38, 47, 50; iv, 12, 15 (twice), 16; vii, 9, 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79, 85, 86; viii, 19: x, 21; xviii, 1, 3, 5, 16: xix, 20.

From its entrance into Canaan, it is easy to trace the history of this building, till it was embodied in the larger and more glorious structure of the temple of Solomon, when the children of Israel had become settled in their own land, and the sanctuary had a permanent location. We trace it down to the period when it was overthrown by Nebuchadnezzar, and suffered to remain in ruins during the 70 years of the Babylonish captivity. From the time it was rebuilt by Zerubbabel, at the close of that captivity, we follow it to the days of Herod, by whom it was taken down and rebuilt, greatly enlarged and beautified, B. C. 19. We come to the days of the Saviour, who solemnly affirmed to the Jews, that their house was left unto them desolate. We behold its beautiful vail which divided between the holy and most holy place, rent in twain from top to bottom, amid the solemn scenes of the crucifixion, when the great sacrifice for the world was offered up, which rendered null and void all the typical services of the earthly temple. We trace it, after this event, through its brief and nominal existence, to the year A. D. 70, when the ungovernable violence of the Roman soldiers involved it in a ruin from which it has never since arisen.

This was the sanctuary of the first covenant. There can be no doubt on this point with any who yet have confidence in the Bible, either as a divine revelation, or even as a secular history. It is directly declared to be the

sanctuary, by the apostle Paul; and of the one hundred and forty-two times of the occurrence of the word in the Old Testament, it refers in almost every instance to this building. Here, then, we occupy common ground with all parties. We have here a common basis on which to build further arguments on this subject. It is in the question, What is the sanctuary of the new covenant? or, in other words, What is now the sanctuary? that the great controversy is involved. This is our next inquiry. And we think we shall find the sanctuary of this covenant no less definitely defined and located than the sanctuary of the first.

THE SANCTUARY OF THE NEW COVENANT.

WE have referred to the old covenant and taken a brief survey of its sanctuary, the center of the typical worship of that system. But that covenant was not always to last. The Lord commissioned his prophet to declare, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah." Jer. xxxi, 31. This covenant was confirmed by our Lord according to the prediction, Dan. ix 27, the last seven years of the 490, or the last week of the seventy—by himself in person the first half of that week, and after his crucifixion, by his apostles the remainder of that term. Heb. ii, 3. Only 490 years of the long period of 2300 were allotted to the first covenant, and the Jewish church. At the end of that period the act of confirming the covenant with that people, had, as prophesied, been finished, the services of that sanctuary had, virtually, forever ceased, and the Jewish church no longer had pre-eminence as the children of God above any other people. The sanctuary prolonged even its nominal existence

but a few years after this; but yet 1810 years of the 2300 remained; and it is at the end of *this* period that the sanctuary of Dan. viii, 14, is to be cleansed. This must refer to the sanctuary of the new covenant; hence the argument is conclusive that this covenant has a sanctuary with its ordinances of divine service also.

As we pursue our inquiries to ascertain what constitutes the sanctuary of this dispensation, the opinions that already exist on this subject, demand a word of attention. If they are sound and true, there is no occasion to deviate from them; and unless they can be shown to be fallacious, the introduction of any new position will appear not only without occasion but without warrant.

Should the reader inquire for the positions that have obtained more or less credit upon this question, four prominent views would be set before him. It is claimed by some that this earth is now the sanctuary. Others, of more enlarged views, contend that this earth is but the first apartment of the sanctuary, while all heaven is the second. A third class claim that it is the land of Canaan which is now the sanctuary; while a fourth take the word in a more spiritual, but no less unauthenticated sense, and apply it to the church.

If we would form correct views on this question, we must keep constantly before us the relation which the sanctuaries of the two covenants sustain to each other. By keeping our eyes steadfastly fixed upon this, it will be almost as hard to arrive at wrong conclusions, as it would be easy were we to lose sight of it.

To this end we call attention to the numerous instances in which the worldly sanctuary is declared to be a pattern of the true. "Let them make me a sanc-

tuary," said the Lord to Moses, "according to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. xxv, 8, 9. "And look that thou make them after their pattern which was showed thee in the mount." Verse 40. "And thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount." Chap. xxvi, 30. "As it was showed thee in the mount so shall they make it." Chap. xxvii, 8. "Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses that he should make it according to the fashion that he had seen." Acts vii, 44. "While as the first tabernacle was yet standing, which was a figure for the time then present, in which were offered both gifts and sacrifices," &c. Heb. ix, 8, 9. "For Christ is not entered into the holy places made with hands, which are the figures of the true." Verse 24.

From this testimony but one conclusion can be drawn; namely, that the true sanctuary is the pattern from which the earthly tabernacle was erected: and that whatever object we may find of which this earthly sanctuary was a true type or figure, that object is the sanctuary of the better covenant under which we now live, and the cleansing of which the unerring word of the Lord locates at the termination of the 2300 days. We are therefore prepared for the following questions:

1. IS THE EARTH THE SANCTUARY? To this question we reply emphatically in the negative. It is not.

This fact was made apparent in the argument on the 2300 days, in which it was shown that those days have ended, but that yet nothing is done toward a renovation of the earth, either moral or physical. But

there are other considerations showing the absurdity of the claim that the earth is the sanctuary which should not be passed by unnoticed: 1. The word sanctuary occurs 146 times in the Bible and is not in a single instance applied to the earth. Now if it was really the intention of the Holy Ghost to teach us that the earth was the sanctuary, it seems that it ought, at least once, to have called it so. 2. The definition of the term, sanctuary, according to Walker, Webster, Cruden and the Bible, is, A holy place, a sacred place, a dwelling place for the Most High: but every one knows that the earth is neither a dwelling place for God, nor yet a holy, or sacred place. This fact alone should forever exclude the idea of its being the sanctuary. But 3. Take into consideration the typical and antitypical natures of the sanctuary, and the absurdity of this view will appear in a still stronger light. The earthly sanctuary was a type or figure of the true; but pray tell us in what respect it prefigured this rolling earth. Can it for a moment be supposed that Moses, when in the mount, was shown this earth, as the pattern from which he was to erect the sanctuary, and that the nearest resemblance he could make of it, was an oblong building ten cubits in width, and three times that number in length? And we might pursue this train of thought still further and inquire, What on the earth answers as antitype to the golden candlestick? What to the altar of incense? And what to the table of shew-bread?

But we need not spend time longer to write, nor trouble the reader longer to read, concerning a view so manifestly absurd.

But if the view that the earth is the entire sanctuary involves such apparent folly, what shall we say of that

view which makes it only a part of that building? Both these views are indeed of the earth, earthy. The absurdity of the former is equally involved in the latter, while this goes a degree deeper, in making all heaven only the second apartment, and may be described, in the language of Pollok, as, "A strange belief, that leans its idiot back on folly's topmost twig." We will not detain the reader with any view so baseless and chimerical.

2. IS THE LAND OF CANAAN THE SANCTUARY? The arguments which show that the earth is not the sanctuary of the new covenant, bear with equal force against the view which would claim that honor for the land of Canaan. But as there are, out of the 146 times of the occurrence of the word sanctuary in the Bible, some two or three texts which are urged in favor of this view, we will examine them and see if they will bear the meaning which they have been supposed to convey. The first is Exodus xv, 17, and reads as follows: "Thou shalt bring them in and plant them in the mountain of thine inheritance in the place O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established." Before it is decided however that this text fixes the application of the sanctuary to the land of Canaan, let the Psalmist's commentary on this very passage be taken into consideration. He says; "And he led them on safely, so that they feared not, but the sea overwhelmed their enemies. And he brought them to the *border* of his sanctuary, even to this mountain which his right hand had purchased, and he built his sanctuary like high palaces, like the earth which he hath established forever." Ps. lxxviii, 53, 54, 69.

It will be observed that here David speaks of the same events to which Moses referred. There is just this difference in their records; what Moses writes is a *prediction*. The Psalmist, living after the events had been fulfilled, speaks of them as a matter of history. Now what David gives as a fulfillment will surely be a good and safe commentary on the prediction; and while Moses did not say that the mountain of God's inheritance was the sanctuary, the Psalmist plainly declares that that mountain was only the *border* of the the sanctuary, and that there God *built* his sanctuary like high palaces, like the earth which he hath established forever. That any one in view of this language should confound the sanctuary with the mountain on which it was built, is a marvelous exhibition of mental confusion.

Listen also to the distinction between the land of Canaan and the sanctuary as pointed out by a king of Judah: "Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever? And they dwelt therein and have built thee a sanctuary therein for thy name, saying, If, when evil comes upon us, as the sword, judgment or pestilence, or famine, *we stand before this house*, and in thy presence (for thy name is in this *house*) and cry unto thee in our affliction, then thou wilt hear and help." 2 Chron, xx.7-9.

There is another text claimed by some as proof that Canaan is the sanctuary: Isa. lxiii, 18. "The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary." It is by no means certain that the land is here referred to, since anything else may be trodden down as well as

the land. Nothing therefore but an inference can be drawn from it: and there is one plain fact which is sufficient to annihilate the claim: When God's people were driven out of the land of Canaan (as the prophet here predicts, using the past tense for the future) they were not only dispossessed of their inheritance, but the sanctuary of God built in that land was laid in ruins. This fact is plainly stated in 2 Chron. xxxvi, 17-20, which divests the passage of all mystery.

Only one text more remains to be urged in favor of the land of Canaan. As such we present it. "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree and the box together, to beautify the place of my sanctuary; and I will make the place my feet glorious." Isa. lx, 13. Had the distinction ever been kept in view, between the sanctuary and the place of the sanctuary, we should have had no occasion to notice this text. But if people persist in ignoring this distinction, we would remind them that the same text calls the place of the sanctuary, the place of the Lord's feet also; and if by being the place of the sanctuary it becomes the sanctuary itself, by being the place of his feet, it becomes, by parity of reasoning, his feet also. When any just grounds can be shown for avoiding this conclusion, it will be time to notice the passage further. We can only conclude then, that the land of Canaan is not the sanctuary, but that it is simply the place where the typical sanctuary was located.

3. IS THE CHURCH THE SANCTUARY? We answer, It is not. Do you ask for our reasons? One fact alone is sufficient to annihilate the idea: It is never once in the word of God called the sanctuary. Another definite object is invariably called the sanctuary, and the

church is uniformly connected with that object as the host or worshipers; the sanctuary itself being the place of that worship, or toward which their prayer was directed. There is one text that may be urged on this point and we therefore notice it: "When Israel went out of Egypt, the house of Jacob from a people of strange language, Judah was his sanctuary, and Israel his dominion." Ps. cxiv, 4. This would however only prove that one of the twelve tribes was the sanctuary and that the whole church was not. But if the fact be remembered that God chose Jerusalem which was in Judah, as the place of his sanctuary, we think the following from another psalm will fully explain the connection between Judah and the sanctuary of God, and show that Judah was the tribe with which God designed to locate his habitation: "But chose the tribe of Judah the mount Zion which he loved. And he *built* his sanctuary like high palaces (see 1 Chron. xxix, 1) like the earth which he hath established forever." Ps. lxxviii, 68-69. But could a single text be produced in favor of the view that the church is the sanctuary, it could not even then be the sanctuary of Dan. viii, 13, 14; for the church is there represented by the word "host." This none will deny. "To give both the host and the sanctuary to be trodden under foot." The church and the sanctuary then, are *two things*.

We have now seen that the earth is not the sanctuary; that the land of Canaan is not the sanctuary, but simply the place where the typical sanctuary was located; and that the church is not the sanctuary, but simply the worshipers connected with it. We now inquire,

5. WHAT IS THE SANCTUARY? Turn to the Revela-

tion given through John, and while bearing continually in mind that he is looking not to any spot on earth, nor to the church, but into heaven, mark some of the objects which he there beholds. First he beholds a door opened in heaven. Chap. iv, 1. Mark, he does not say that he saw heaven opened, but he saw a door opened in heaven. He then sees seven lamps of fire burning before the throne. Verse 5. He beholds an angel with a golden censer offering incense upon the golden altar which was before the throne. Chap. viii, 3. And again, he sees the temple of God opened in heaven, (mark, he does not see heaven opened, but the temple of God opened in heaven) and there beholds the ark of his testament. Chap. xi, 19. But we know nothing of the golden candlestick with its seven lamps, the golden censer, the altar of incense, and the ark of the testament, only as they are connected with the sanctuary. To the sanctuary all these instruments owed their existence. Had there been no sanctuary, these would never have been formed. From this fact may we not reason concerning the heavenly things. As here on earth, these instruments resulted from the sanctuary, so when we learn from the language of John that such instruments exist in heaven, may we not more than infer that there is a sanctuary there, and that these are its sacred vessels; more especially when John speaks definitely of a heavenly *temple*, and tells us that in this temple these things were seen. Are not these the patterns from which the earthly vessels were formed? and is there not in heaven a literal sanctuary, also, the antitype of the earthly building?

But an abundance of direct testimony waits to come in on this subject. That the reader is acquainted with

the first seven chapters of the book of Hebrews, we take for granted. Paul there discourses upon the new covenant and the superiority of Christ's priesthood over that of Aaron's. He then opens in the eighth chapter as follows: "Now of the things which we have spoken this is the sum: We have such an high priest who is set on the right hand of the throne of the majesty in the heavens; a minister of the sanctuary and of the true tabernacle which the Lord pitched and not man." He declares plainly in chapter ix, 23, 24, that the holy places made with hands were "figures of the true," and that the earthly tabernacle and its sacred vessels, were "patterns of things in the heavens."

Here is positive testimony that there is a tabernacle which the Lord pitched and not man, and that this tabernacle is in the heavens, (not heaven itself,) and that of this sanctuary, Christ is the minister. That there are literal things in heaven the Scriptures abundantly testify. As the great offering for the world, made on Calvary was literal, and as our great High Priest, Jesus, the son of God, is a real and literal personage, so must he have a literal sanctuary in heaven, in which to perform his priestly office.

With a few Scripture testimonies concerning the existence of this temple in heaven, and a few of its declarations that it is the great original of which the earthly sanctuary was but a type, figure or pattern, we close this part of the subject.

Rev. xi, 19. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament," Rev. xiv, 17. "And another angel came out of the temple which is in heaven." Rev. xv, 5. "And after that I looked and behold the temple of

the tabernacle of the testimony in heaven was opened." Rev. xvi, 17. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple in heaven from the throne, saying, It is done." Ps. xi, 4. "The Lord is in his holy temple: the Lord's throne is in heaven." Heb. ix, 11, 12. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place having obtained eternal redemption for us." Heb. viii, 1, 2, has already been quoted. This heavenly sanctuary is called by Jesus "my Father's house;" John xiv, 2; by David, Habakkuk and John, "the temple of God in heaven; Ps. xi, 4; Hab. ii, 20; Rev. ix, 19. God's "holy habitation." Zech. ii, 13; Jer. xxv, 30; Rev. xvi, 17. See also Ps. cii, 19; Jer. xvii, 12; 2 Sam. xxii, 7; Ps. xviii, 6; Isa. vi, 1-6; Rev. vii, 15; xiii, 6; xiv, 15, 17; xvi, 1, 7.

This "more perfect tabernacle," this "true sanctuary" which the Lord pitched and not man, is the great antitype of the earthly building. The word of God declares it; and we therefore believe it. There is one declaration of Paul's to which we would call particular attention. Speaking of the priests that ministered in the earthly tabernacle he says: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God, when he was about to make the tabernacle; for see, saith he, that thou make all things according to the pattern showed to thee in the mount." Heb. viii, 5. Paul here declares that the priests served unto the example and shadow of heavenly things; and how does he prove it? By a

reference to the building and the command that Moses had, to make it according to the pattern. His argument is this: The priests served unto the example and shadow of heavenly things, just as the tabernacle, built according to the pattern shown to Moses, was a shadow and example of heavenly things; and just as this tabernacle was a shadow of the heavenly building, just so the priests served unto the example of heavenly things.

Here, then, Paul calls the tabernacle erected by Moses, a shadow of heavenly things. One distinguishing feature of this tabernacle was that it had two apartments, a holy and a most holy place. The heavenly sanctuary therefore has the same; for a sanctuary in heaven with only one apartment would not cast a shadow upon earth with two. And if the pattern had but one holy place, and Moses erected a building with two, he did not follow the pattern; for there would then have been a great dissimilarity. But Moses did build it according to the pattern. Accordingly we hear Paul speaking of the holy places (plural) of the heavenly sanctuary. See Heb. ix, 8, 12; x, 19. The word rendered, holiest, or holy place, in each of these texts is in the original plural (holy places), and is so rendered in many translations.

But Paul makes use of expressions still stronger on this point. Speaking of the earthly tabernacle and its instruments of service, he says, Heb. ix, 23: It was therefore necessary that the *patterns* of things in the heavens should be purified with these; that is with the blood of calves and goats. What was cleansed by these? The two apartments of the earthly sanctuary and the altar. See Lev. xvi. And Paul explicitly tells us that these were *patterns of things in the heavens*. Is there need of more testimony here? Apparently

not; but yet more given. As if anticipating that some would endeavor to be incorrigibly skeptical upon this point, the apostle makes use of still stronger language. "For Christ," says he, is not entered into the holy places made with hands [the earthly sanctuary] which are *figures of the true*." Thus does inspiration, by applying to the earthly sanctuary these strong and unequivocal expressions "shadows of heavenly things," "patterns of things in the heavens," "figures of the true," teach us that there is in heaven a greater and more perfect tabernacle, a true sanctuary which the Lord pitched and not man, of which the earthly was a true shadow, resemblance, type or figure.

At the close of the seventy weeks, when the old covenant gave place to the new, the typical sanctuary of that covenant was superseded by the true sanctuary in heaven. The type could not reach beyond its antitype. The shadow must have ceased when it reached the substance. The offering of goats and calves was no longer serviceable when the great offering for the world had died on Calvary. Christ declared to the Jews as he departed from the temple, "*Behold your house is left unto you desolate.*" Matt. xxiii, 37, 38. And when amid the terrific scenes of the crucifixion day, the vail of the temple was rent in twain from top to bottom, it was a solemn demonstration that its services were forever finished. That blood was then shed that was to be ministered for us in the heavenly sanctuary, and there, from henceforth, the world was to look for salvation and pardon.

The way into the heavenly holy places, says Paul, "was not yet made manifest, while as the first tabernacle was yet standing." Heb. ix, 8. That is, God did not during the typical dispensation, lay open the

true tabernacle, but gave to the people a figure or pattern of it. But when the time came that the services of the worldly sanctuary ended, when the dying Saviour cried with a loud voice, It is finished, and darkness overspread the land, and the earth quaked, and the rocks burst, then the way of the temple of God in heaven was laid open. The true church has had since that time neither sanctuary nor priesthood in old Jerusalem, but it has had both in heaven.

We have before shown that only 490 years of the 2300 belonged to the Jews and the earthly sanctuary. Gabriel, in his instructions to Daniel concerning the events to transpire at that time, shows him, first, that the earthly sanctuary should be destroyed shortly after their rejection of the Messiah, and never be built, but be desolate till the consummation. Dan. ix, 26, 27. Second, he brings to view the new covenant: "He (the Messiah) shall confirm the covenant with many for one week. Verse 27. Third, he brings to view the new-covenant church, or host, namely, the "many" with whom the covenant is confirmed. Fourth, he brings to view the new-covenant sacrifice, namely, the cutting off of the Messiah, but not for himself. He brings to view also the Mediator of the new covenant. Verse 25; chap. xi, 22; Heb. xii, 24. And, fifth, he brings to view, lastly, the new covenant sanctuary, viz., "to anoint the Most Holy." Verse 24. This has reference, doubtless, to an act preparatory to the commencement of the ministration of the sanctuary, which was, to anoint both the holy places and all the sacred vessels. Ex. xl, 9-11. On this point we quote the following from the *Advent Shield*, No. 1, p. 75:

"And the last event of the 70 weeks, as enumerated in verse 54, was the anointing of the 'Most holy,' or

the 'Holy of holies,' or the 'Sanctum sanctorum.' Not that which was on earth, made with hands, but the true tabernacle, into which Christ, our High Priest, is for us entered. Christ was to do in the true tabernacle, in heaven, what Moses and Aaron did in its pattern. See Heb. vi; vii; viii; ix; Ex. xxx, 22-30; Lev. viii, 10-15."

The fact that the most holy of the heavenly sanctuary is mentioned in Dan. ix, 24, is proof that it has two apartments, as otherwise this distinction would not exist, while it cannot be claimed because only the anointing of the most holy is mentioned that Christ commenced his ministration in that apartment, as the sanctuary when anointed was anointed in both its departments, and immediately following that event, the ministration commenced, not in the most holy, but in the holy place.

There can be no doubt, then, concerning the object which the angel had in view when he said, "Unto 2300 days then shall the sanctuary be cleansed." What that cleansing is, and how it is to be accomplished, we shall find made equally clear in the sacred record.

Having become satisfied of the existence of a sanctuary in heaven, a true tabernacle which the Lord pitched and not man, the subject of its ministration and cleansing can furnish little ground for controversy. On this point, as on every other concerning the glorious heavenly things, and the more excellent ministry of the Melchisedec priesthood, in the person of our Lord, we must reason from type to antitype, from the earthly shadow to the heavenly substance.

The priests on earth, says Paul, serve unto the example and shadow of heavenly things. This being so,

it follows that the work connected with the earthly tabernacle, was the example and shadow of a like work in heaven. Let us then briefly examine

The Ministration and Cleansing of the Earthly Sanctuary. This ministration was accomplished by the Levitical order of priest-hood, and consisted of two great divisions: the daily ministration in the holy place, and the work in the most holy place at the end of the year. The daily ministration embraced the regular morning and evening burnt offering [Ex. xxix, 38-43], the burning of sweet incense on the golden altar, every morning when the high priest dressed the lamps, and every evening when he lighted them [Ex. xxx]; also, the additional work appointed for the Sabbaths of the Lord, and the annual sabbaths, new moons and feasts [Num. xxviii; xxix], besides the particular work to be accomplished for individuals as they should present their offerings throughout the year.

This latter was an important part of the service, and was performed as follows: Whoever had sinned brought his victim, that was to be offered up for him, to the door of the tabernacle. He then laid his hand upon the head of the victim which signified that his sin was transferred to it; it was then slain on account of that transgression, and the blood borne in by the priest and sprinkled in the sanctuary. Lev. i; iii; iv. Thus the sin of the individual was transferred first to the victim, and then through his blood to the sanctuary itself.

In this manner went the typical service forward through the year. Day after day, week after week, month after month, we behold the victim of expiation brought up before the door of the tabernacle. We see the transgressor confessing over him his sin, and thus

transferring to him his guilt. He hereby acknowledged that he had sinned and was worthy of death. The law demands the life of the transgressor. But a substitute was provided. The guilt was imputed to the victim, and his life paid the forfeit. The priest took of his blood (and the blood of it is the life thereof, Lev. xvii, 11, 14) and bore it within the tabernacle, and sprinkled it before the Lord, before the vail of the sanctuary. Lev. iv. The sanctuary thenceforth became the receptacle of the offender's sin. A continual transfer of sins from the people to the sanctuary, was thus carried on through the year.

But what at length became of these sins? Were they suffered to remain in the sanctuary? They were not. There was another ministration at the close of the year, by which they were forever removed from the sanctuary, and a final disposition made of them. This was the yearly ministration, or the *cleansing of the sanctuary*. Lev. xvi. It took place on the tenth day of the seventh month. Verse 29. To accomplish this, the work of the high priest was changed from the holy place, to the most holy, within the vail. Here he entered with the blood of a bullock as a sin-offering for himself. Verse 3. He was then to take of the congregation of the children of Israel, (verse 5,) two kids of the goats for a sin offering. Upon these he was to cast lots, (verse 8,) one lot for the Lord and the other for the scape-goat. He was then to slay the goat upon which the lot fell for the Lord, for a sin-offering for the people (verse 15), and bear his blood within the vail, and sprinkle it with his finger upon the mercy-seat eastward, and before the mercy-seat seven times.

This blood was offered for two purposes: 1. To make an atonement for the transgression of the chil-

dren of Israel in all their sins. 2. To cleanse, or make atonement for the holy sanctuary. This fact is plainly stated in Lev. xvi, 15-22, a part of which we here transcribe:

Verse 15. "Then shall he kill the goat of the sin-offering that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.

Verse 16. "And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation.

Verse 17. "And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out and have made an atonement for himself, and for his household, and for all the congregation of Israel.

Verse 20. "And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

Verse 21. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.

Verse 22. "And the goat shall bear upon him all their iniquities unto a land not inhabited."

Tradition has it, that the goat thus led away, was hurled from a precipice and so killed. With this act the yearly round of service was completed. The work

of the priest is again summed up in verses 33, 34, as follows:

"And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins, once a year."

In the foregoing testimony, is presented a general outline of the ministration and cleansing of the earthly sanctuary. This was performed unto the example and shadow of heavenly things. From this, therefore, we are to reason concerning

The ministration and cleansing of the heavenly sanctuary.
If the reader has seen no cause to disagree with us, in any of the positions thus far taken, he will see none, we trust, while this point is under investigation. We are not left to our own reasoning on this subject. Paul in his divine commentary on the typical system, has drawn the parallels between that and the more excellent ministry of the Melchisedec priesthood, to the satisfaction, it should be, of every one. We refer to the book of Hebrews. Let us notice his testimony.

1. The earthly sanctuary meets its antitype in the true tabernacle which the Lord pitched and not man, of which, with its two holy places, it constituted a correct pattern or shadow. Chap. viii, 2, 5; ix, 8, 9, 12, 23, 24.

2. The typical offerings meet their antitype in the great offering on Calvary. Chap. vii, 27; ix, 11-14, 26; x, 10, 12, 14.

3. The typical priesthood meets its antitype in the priesthood of our Lord. Chap. iv, 14 vii, 23, 24; viii, 1, 2; ix, 11, 24, 25.

4. As they had offerings to make, it is necessary that he also have somewhat to offer. Chap. viii, 3.

5. The work of the priests in the earthly tabernacle meets its antitype in the ministry of our Lord in the sanctuary above. Chap. viii, 5, 6.

We shall now show that Christ commences his ministry in the first apartment of the heavenly sanctuary. It is necessary to keep this point in view, to guard against the erroneous theories which some have been led to adopt, by either losing sight of, or denying it. That Christ is our High Priest cannot be denied; that he has ascended to heaven is also beyond dispute; and that he there ministers for his people, they cannot call in question. But some claim that there is in the antitype only a most holy place, and that is all heaven; consequently our High Priest ministers in but one apartment.

1. The argument drawn from Dan. ix, 24, has already been noticed. We have also proved that the temple of God in heaven consists of two holy places, or it cast a most inexplicable shadow upon earth. But who will explain the anomaly of there being two holy places in the heavenly sanctuary, and yet a ministry performed in only one.

2. The text, "This man after he had offered one sacrifice for sins, forever sat down on the right hand of God" [Heb. x, 12], has been urged as forbidding the idea of his ministering in two holy places. We answer, that so far as the idea of sitting is concerned, it would be equally proper to represent him as standing on the Father's right hand. Acts vii, 55, 56. And then we reply further, that even when he is seen coming in the clouds of heaven, he is said to be "sitting on the right hand of power." Matt. xxvi, 64; Mark

xiv, 62. Then he can certainly be at the Father's right hand in both the holy places. But Paul bears direct testimony on this point. He says that Christ is a minister of the sanctuary; and the word here rendered sanctuary is in the plural number, and signifies the holy places. This none can deny. It is by the Douay Bible rendered, "the holies;" and by Macnight, "holy places." We therefore justly conclude (1.) that our Lord can be a minister of the two holy places, and yet be at the Father's right hand; and (2.) that he must minister in both the holy places, or Paul's testimony that he is a minister of the holies (plural) is not true; for a priest that should minister simply in the holiest of all, would not be a minister of the holy places.

3. Again: Heb. ix, 8, and also x, 19, are by some urged to prove that Christ ministers only in the most holy place. These texts both speak of the holiest as though it were in the singular number; but we have already observed that the words thus rendered are not in the singular, but plural: not "*hagia hagion*," holy of holies, as in chap. ix, 3, but simply "*hagion*," holies, plural, the same as is rendered sanctuary in chap. viii, 2. Also the phrase in chap. ix, 12, 25, rendered "into the holy place," is the same as is in verse 24 literally rendered into the holy places (plural). These texts therefore instead of sustaining what they are often quoted to prove, viz., that Christ has but one apartment in which to minister, furnish positive testimony to the reverse, by showing that there are holy places in the heavenly sanctuary, and that Jesus ministers in them both.

4. Three hundred and sixty-four days of that service which was performed unto the "example and

shadow of heavenly things," was accomplished in the first apartment, or holy place, and only one day out of the year, in the most holy. If therefore, Christ ministers only in the most holy place, the first, and by far the greater, part of the earthly ministration is without an antitype.

5. The ministration in the most holy, at the end of the year, was only performed for the purpose of cleansing the sanctuary; and if in the antitype, Christ only ministers in the holy place, it follows that he performs only the antitype of this service; consequently the cleansing of the sanctuary commenced at the ascension of our Lord. But the cleansing of the sanctuary, according to the type, must be preceded by a long ministration; and who will tell us, in this case, when it took place? Again, the 2300 days extend to the cleansing of the sanctuary, and with this view, they should have terminated in A. D. 31, at our Lord's ascension. But, as we have already seen, they did not terminate till 1813 years this side of that event.

The priesthood of Christ is a superior priesthood in which the imperfections of the earthly priesthood find no analogy. We will notice this in a few of its particulars.

1. Christ is a priest after the order of Melchisedec, and not after the order of Aaron. Heb. v, 6.

2. Perfection was not of the Levitical priesthood; for if it had been, says Paul, what further need was there that another priest should rise after the order of Melchisedec, and not after the order of Aaron, Chap. vii, 11.

3. Those priests were many; because they were not suffered to continue by reason of death; but this

man continueth ever and hath an unchangeable priesthood. Verses 23, 24.

4. It was necessary for the priests of the house of Levi, to offer up sacrifices daily, embracing all the various offerings that were made by those who had transgressed. But all this Christ did by one act when he offered up himself. Chap. ix, 25, 26, 28; x, 10, 12, 14.

5. The round of service in the earthly tabernacle was many times repeated; but the ministry of Christ is accomplished once for all. Heb. ix, 11, 12, 24, 25; x.

6. All the blood which was offered in the former dispensation, was offered for past transgression only, and made no provision for the future; while the merits of that blood which was shed on Calvary applied not to the past alone, but to the future also. Heb. ix, 14, 15.

7. As the blood of Christ is the only blood ministered in connection with the heavenly sanctuary, whether by actual presentation or by virtue of its merits, we need not inquire, the same blood must be ministered in both apartments.

8. As long as Christ fills the office of priest, so long he is mediator between God and man.

The prophets John and Isaiah had each a view of our Lord's position and ministry in the heavenly sanctuary. John saw a door opened in heaven. This must have been the door of the heavenly tabernacle; for it disclosed to John's view the throne of God, which was in that temple. Rev. iv, 1, 2; xvi, 17. That it was the door of the first apartment is evident from the objects which he there beheld [Rev. iv, 5; viii, 3]; and

the second apartment which contains the ark of the testament, or ten commandments, is not opened till the sounding of the seventh angel. Rev. xi, 19. Read also Isaiah's description of the same place: Isa. vi, 1-6. That he and John were both viewing the same place will appear from a comparison of the following Scriptures: Isa. vi, 1, with Rev. iv, 2. Isa. vi, 2, with Rev. iv, 6-8. Isa. vi, 3, with Rev. iv, 8. Isa. vi, 6, with Rev. viii, 3; ix, 13.

The Lord here carries forward this great work which he commenced with the act of bearing the sins of the world at his death, by pleading the cause of penitent sinners, through his blood shed in their behalf; and thus their sins are, by his mediation, transferred to the heavenly sanctuary. There is nothing strange or fanciful in this. Every one can easily understand it. Such was the service of the type, which was a shadow of the heavenly things; and such, therefore, is the heavenly ministration itself. Thus are the sins of God's people transferred to the sanctuary. But will they remain there forever? No. They will be removed, just as they were in the type, and the heavenly sanctuary will be cleansed even as was the earthly.

Before we proceed further with the subject of the cleansing of the heavenly sanctuary, we must stop a moment to remove an obstruction that lies at this point, like a stumbling block directly across the path of many; and that is the idea, that there is anything in heaven to be cleansed. "What!" is their exclamation of surprise, "is there anything in heaven that needs cleansing? anything there that is impure?" And they are even ready to spurn the whole theory of the sanctuary, here presented, on account of this, to them, unpardonable feature. But let us look at the

idea, and meet it fairly. Was there not a work of cleansing to be performed in the earthly sanctuary? There was. Where was the necessity for this? Into the most holy place, for instance, no man entered, except the high priest, and he but *once* a year. Was there anything there physically impure? All are obliged to confess there was not. And yet it had to be cleansed, the most holy, as well as the holy place. Why was this? Because the sins of the people had been transferred to it, and from them it must be freed. The work of cleansing was not the removing of physical uncleanness, but simply a ceremony by which the sins of the people were removed and borne away forever. So in the antitype. There is nothing literally impure or unclean in the heavenly sanctuary; but the sins of those who have sought pardon through the merits of Jesus, have been transferred there, and all the cleansing it is to undergo, is the removal of these. Simply this, and nothing more. No mind can fail to understand, and none need revolt at such an idea.

But however objectionable any may still be disposed to make it appear, the question is settled by positive declarations of the apostle Paul, which there is no evading. He states in plain and unequivocal terms, that the heavenly sanctuary must be cleansed. Listen to his language. Heb. ix, 21-24. "Moreover he [Moses] sprinkled with blood both the tabernacle and all the vessels of the ministry. [Referring to the ancient sanctuary and its service.] And almost all things are by the law purged with blood; and without shedding of blood there is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these, [the blood

of goats and calves, verse 19,] but the heavenly things themselves with better sacrifices than these."

Nothing can be, we say it emphatically, nothing can be, plainer and more definite than this. The "tabernacle and vessels of the ministry," "patterns of things in the heavens," were cleansed with the blood of calves and goats. We have already noted its performance, through the ministry of the priesthood. It was necessary, says the Apostle, that it should be cleansed with these. Why? Because without the shedding of blood there is no remission. *Remission*, and not physical uncleanness, is the burden of the Apostle's argument. The sanctuary must be cleansed; the imputed guilt must be removed. He then goes on to argue that *for the same reason*, the heavenly things themselves, of which the earthly were a figure, must be cleansed or purified, but with better sacrifices than those of the type. What is this better sacrifice? The sacrifice of our Lord himself. Heb. ix, 13, 14, 26. Why was a better sacrifice needed? Because the blood of bulls and goats could not take away sin [chap. x, 4]; but yet the law was satisfied with that service for the time being, in anticipation of the great and effectual sacrifice which was thus prefigured. The blood of this better sacrifice does take away sin. It is this blood that is ministered in the heavenly sanctuary in behalf of man, and by this at last, that the heavenly holy places themselves are to be purified and cleansed. Those, therefore who object to a work of cleansing in heaven, take issue with Paul, not with us; and those who contemn and ridicule the idea, are heaping their contumely and reproach, not upon us, but upon the inspired language of that holy apostle.

There is another idea which may lie with weight in

some minds against the existence of a sanctuary in heaven; and that is the fact, that Daniel speaks of its being trodden under foot. How, it has been asked, can a sanctuary in heaven be trodden under foot? And it has been urged as one of the greatest recommendations of the view that the earth or land of Canaan is the sanctuary, that they are both eminently susceptible of being in that condition. We inquire, then. How much does the prophecy comprehend in the term, "to tread under foot?" The same text [Dan. viii, 13] speaks of treading the host [the worshipers connected with the sanctuary] under foot also. Does this mean that people would literally get them under their feet and stamp upon them? By no means. What then does the expression mean? We shall define it, to oppress or perform any act prejudicial to the interests of another; and this definition the following quotations will sustain: 1. The same prophecy [Dan. viii] represents the little horn as casting the truth to the ground, and casting down the stars, and stamping upon them. We all know what this means; or if not, verse 24 of the same chapter furnishes an explanation; namely, "he shall destroy wonderfully the mighty and the holy people." 2. Paul shows us that wicked men, apostates, even tread "under foot" (this is his expression) the Son of God, who is minister of the heavenly sanctuary. Heb. x, 29. They do it by setting him at nought, counting the blood of the covenant wherewith they were sanctified, an unholy thing, and doing despite unto the Spirit of grace. Why may not the heavenly sanctuary itself, in an equal sense, and in an equal degree, be trodden under foot also?

The agencies through which Satan has all along

stood up against the worship of God, are the daily, and transgression of desolation, or Paganism and Papacy. He has done this by erecting rival sanctuaries to the sanctuary of Jehovah, and endeavoring to turn mankind away from the worship of the true God to the unsanctified rites of heathenism. For instance, in the days of Samuel and the judges, one of Satan's rival sanctuaries was the temple of Dagon where the Philistines worshiped. Jud. xvi, 23, 24. After Solomon had erected the glorious temple upon mount Moriah, Jeroboam erected a rival sanctuary at Bethel, and drew away ten of the twelve tribes to the worship of golden calves. 1 Kings xii, 26-33. In the days of Nebuchadnezzar, the rival sanctuary of Satan was found in the temple of old Belus at Babylon; and great was his triumph when he was able to deposit the sacred vessels of Jehovah's tabernacle in the palace of his heathen deity. 2 Chron. xxxvi, 7. And still later, a sanctuary of the Devil turns up at Rome, under the name of the Pantheon, or "asylum of all the gods." Dan. viii, 11.

And when the gospel dispensation was ushered in, when the shadow reached the substance, and the type gave place to the antitype, and the sanctuary in heaven took the place of the tabernacle on earth, how did Satan change his mode of opposition? He baptized his heathen deities, and called them Christian. The Pantheon, or "asylum of all the gods," easily became the "sanctuary of all the saints;" and the statue of Jupiter, by an easy metamorphosis became that of Paul or Peter. But more than this: he here set up in his temple at Rome, a blasphemous being, a monster Man of Sin, who should exalt himself above all that is called God, and turn away mankind from

the mediation of Christ in the heavenly sanctuary, by pretending to dispense those favors which are the prerogative of Deity alone. Thus the Papacy has trodden under foot the "host," the "holy city," the sanctuary above and its minister, by wearing out the saints of the Most High, and lifting up his voice in blasphemy against God, his tabernacle and them that dwell in heaven. Rev. xiii. 6.

With the conviction that this objection is now entirely removed, we turn again to our subject, the cleansing of the sanctuary. The nature of this cleansing we now understand. It is accomplished by blood not by fire. We understand also the ceremony by which it was performed, through a change in the ministration from the holy to the most holy place. We conclude, then, that at the end of the 2300 days, when it was said that the sanctuary should be cleansed, the ministration in heaven was changed from the holy to the most holy place: in other words, that in 1844, in the autumn of that year, our great High Priest, commenced the last act of his priestly ministration in the most holy place of the tabernacle above. Are there any to whom it seems presumption to pretend to understand what is being accomplished in heaven? Of such then we would inquire, Have not the 2300 days ended? and was it not said that at their termination the sanctuary should be cleansed? and are we not to reason concerning the sanctuary, from those objects and from that work, which the voice of inspiration declares to us, were the shadow which it cast on earth? Of what use is a type, if we may not, from it, derive some knowledge respecting its antitype?

In the light of these facts of what infinite importance does the subject of the sanctuary become! The whole

plan and work of salvation for a lost world is involved therein. How momentous the subject of its cleansing—the final close of the Saviour's redeeming work! And if this last act in the great scheme is now being accomplished, what truth could more vitally concern our perishing race! This finished, the final decision will have passed upon all men; the fiat of the Almighty will have gone forth, "He that is filthy, let him be filthy still, and he that is holy, let him be holy still." Rev. xxii, 11. Momentous period! May he whose mediation for a rebel world is about to close, deeply impress our hearts, with those emotions which this mighty truth is calculated to inspire.

THE SCAPE GOAT.

The ministry in the most holy being finished, it yet remained for the priest to bear out the sins from the sanctuary, place them upon the head of the scape-goat and send him away by the hand of a fit man into a land not inhabited. Lev. xvi, 20-22. This ceremony as performed in the type we have already noticed. We now inquire, what service connected with the more perfect tabernacle, answers to this, and to what being shall we look, as the one shadowed forth anciently by the literal and typical goat, as, loaded with the sins of Israel, he went forth from the camp to be heard of no more forever? This point demands more particular notice, as here, again, we are led to differ very materially from the views which have generally obtained upon this subject.

Because John says, [chap. i, 29,] "Behold the Lamb of God which taketh, (margin, beareth,) away the sins of the world," and because it is said of the scape-goat that he "shall bear upon him all their iniquities into

a land not inhabited" [Lev. xvi, 22], it has been concluded, by some, that the latter is a type of the former.

From the view, however, that Christ is the antitype of the scape-goat, we are compelled to differ, for what we shall offer as very plain reasons:

1. If Christ, in bearing the sin of the world, fulfilled the antitype of the scape-goat, he must have accomplished it at the crucifixion; for Peter says of him, "Who his own self bear our sins in his own body on the tree." 1 Pet. ii, 24. But in the type the goat was not sent away till after the cleansing of the sanctuary; hence the antitype of this work cannot be performed till after the termination of the 2300 days; for it is not till after those days have ended that the sanctuary is cleansed. Dan. viii, 14; Heb. ix, 23. It is therefore impossible to carry this work back to the crucifixion of Christ, which was even before he commenced his ministration in the sanctuary above; and therefore he cannot be the antitype of the scape-goat.

2. Christ is our great High Priest, the minister of the sanctuary; but the goat is something to be sent away by the priest: therefore he cannot be the priest himself: in other words, he cannot in this dispensation be Christ; but he must be a being whom Christ, after he has loaded him with the sins borne from the sanctuary, can send away into a land not inhabited.

3. The goat was sent away from Israel into a land not inhabited, to be heard of no more forever. But Christ will dwell in the midst of his people, the true Israel of faith.

4. It is impossible that two goats, one of which was chosen by the Lord and is called the Lord's, and was for a sin-offering, while the other is not so called,

but was left to perform an entirely different office;—it is impossible that these both should typify the same person.

From these considerations we think it must be evident to every one that Christ cannot be the antitype of the Levitical scape-goat. Who then can be? We answer, The Devil; and our reasons for this position are at hand:

1. We know of only two beings which any one has ever thought could possibly be typified by the scape-goat; and these are Christ and Satan. We have shown above that the goat cannot be a type of Christ; we must therefore look to the Devil for its fulfillment.

2. The Hebrew word for scape-goat, as given in the margin of Lev. xvi, 8, is *Azazel*. On this verse, Jenks in his Comprehensive Commentary remarks, "Scape-goat. See diff. opin. in Bochart. Spencer after the oldest opinion of the Hebrews and Christians, thinks *Azazel* is the name of the Devil; and so Rosenmire, whom see. The Syriac has, *Azzail*, the angel (strong one) who revolted." The Devil is here evidently pointed out. Thus we have the definition of the Scripture term in two ancient languages, with the oldest opinion of the Christians in favor of the view that the scape-goat is a type of Satan.

3. In the common acceptation of the word, the term scape-goat, is applied to any miserable vagabond who has become obnoxious to the claims of justice; and while it is revolting to all our conceptions of the character and glory of Christ, to apply this term to him, it must strike every one as a very appropriate designation of the Devil, who is styled in the Scriptures, the accuser, adversary, angel of the bottomless pit, Beelzebub, Belial, dragon, enemy, evil spirit, father of lies,

murderer, prince of devils, serpent, tempter, &c., &c.

4. Our fourth reason for this position is the very striking manner in which it harmonizes with the events to transpire in connection with the cleansing of the heavenly Sanctuary, as far as revealed to us in the Scriptures of truth.

We behold in the type, 1. The sin of the transgressor imparted to the victim. 2. We see that sin borne in by the priest in the blood of the offering, into the sanctuary. 3. On the tenth day of the seventh month we see the priest with the blood of the sin-offering for the people, remove all these sins from the sanctuary, and lay them upon the head of the scape-goat. 4. The goat bears them away into a land not inhabited.

Answering to these events in the type, we behold in the antitype, 1. The great offering for the world made on Calvary. 2. The sins of all those who avail themselves of the merits of Christ's shed blood, by faith in him, in that blood are borne into the sanctuary. 3. After Christ, the minister of the true tabernacle, Heb. viii, 2, has finished his ministration, he will remove the sins of his people from the sanctuary, and lay them upon the head of their author, the antitypical scape-goat, the Devil. 4. The Devil will be sent away with them into a land not inhabited.

If we want a description of this event in plain terms we find it in Rev. xx, 1-3: "And I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the the thousand years should be fulfilled."

But if Satan is the antitypical scape-goat, it may be objected that he shares with Christ the honor of making the atonement. Not at all. The atonement is all made, the servants of God are pardoned and their sins all removed from them, and from the sanctuary, before the Devil is brought to take any part in the transaction. And what is the part he then performs? Simply receiving upon himself the infinite weight of sins which he has instigated, and being sent away under their intolerable load.

And here we would ask, What could be more fitting than that the author and instigator of all sin should receive the guilt of those transgressions which he has incited mortals to commit, but of which they have repented, back upon his own head? And what could be a more striking antitype of the ancient ceremony of sending away the scape-goat into the wilderness, than the act of the mighty angel in binding Satan and casting him into the bottomless pit at the commencement of the thousand years.

This is a point of transcendent interest to every believer. Then the sins of God's people will be borne away to be remembered no more forever. Then he who instigated them, will have received them back again. Then the serpent's head will have been bruised by the seed of the woman. Then the "strong man armed," (Satan,) will have been bound by a stronger than he, (Christ,) and the house of the strong man (the grave) spoiled of its goods, the saints. Matt. xii, 29; Heb. ii, 14. Then will the work of the enemy, in sowing tares among the wheat, [Matt. xiii, 24-43,] be forever remedied, the tares will have been gathered into bundles to burn, and the wheat gathered into the garner. Then our great High Priest will have come forth

from the sanctuary to pronounce the everlasting blessing upon his waiting people. Then shall we have come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. Then will the redeemed, placing the foot of triumph upon the world, the flesh and the Devil, raise their glad voices in the song of Moses and the Lamb. O glorious day! May the Lord hasten it in his good time. Who would not, in view of this, take up the petition of the beloved John, "Even so, come Lord Jesus!"

These are scenes to which the children of hope in this lower world love to look forward. On these hang their brightest anticipations. These are the very portals to the glorious city, and to their eternal inheritance.

The question, Why were those so grievously disappointed who looked for the Lord in 1844? has now been answered. That disappointment arose not from any mistake in the time, for that was all correct; but from our mistaking the subject of the sanctuary. When we claimed that the earth was the sanctuary, and that the cleansing of the sanctuary was to be the renovation of the earth by fire, and that consequently, the Lord would be revealed from heaven in flaming fire for this very purpose at the end of the 2300 days, we claimed that which we had no warrant to expect. An examination of this subject would have shown us that the cleansing of the sanctuary which was then to take place, signified merely that our great High Priest would change his ministration from the holy to the most holy of the heavenly temple, there to finish up his work of mediation for the world.

But an explanation of our past disappointment is

not all that is accomplished by the subject of the sanctuary. It throws over the great doctrine of the Lord's soon coming, an air of nearness and certainty, beyond all other subjects. It is calculated to inspire in the church on earth a spirit of unwonted watchfulness, self-examination and prayer. It becomes the grand and radiant nucleus around which cluster the glorious constellations of present truth!

How it opens to our understanding the plan of salvation! How it lifts the veil from the position of our Lord in heaven! What a halo of glory it throws upon his ministry! What a divine harmony it establishes in the word of God! What a flood of light it pours upon past fulfillment of prophecy! How it fortifies the mighty truths of these last days! What a glory it sheds upon the future! With what hope and joy and consolation it fills the heart of the believer! Glorious subject! Its importance can neither be overdrawn nor overestimated. It is as though a new apartment of the heavenly temple were suddenly opened before us, filled with all the divine splendor, the majesty and the beauty of eternal truth.

We venture the assertion that it is impossible for a person to entertain correct and scriptural views on the subject of the sanctuary, and yet be at variance with any of the fundamental points of present truth; and perhaps no one fact can serve to place its importance in a stronger light than this. It is the great safeguard against all those bewildering errors, which, since the passing of the time in 1844, have torn and scattered the once harmonious body of Advent believers.

An application of this fact in a few particulars may be well. The wild and disastrous work that has been made by some during the past nineteen years, in set-

ting so many erroneous times for the second advent of the Saviour, growing out of the idea that the prophetic periods must reach to the coming of the Lord, might in the light of the sanctuary, have been avoided. That shows us at once that those periods were not designed to extend to the second advent. The most important one, perhaps, any where given in the Scriptures, is expressly declared to reach only to the cleansing of the sanctuary. Dan. viii, 14. The 2300 days ended in 1844. We believe that then our great High Priest entered into the most holy of the heavenly sanctuary, and commenced the work of its cleansing, as the prophecy declared, and that no jot nor tittle of what we were warranted to expect at that time, has in any wise failed.

Not only might the erroneous movements on time since 1844, have been avoided by a careful investigation of this subject, but we are guarded by it against any such work in the future. In the light of this truth no time can again be set for the coming of the Lord. To illustrate could it be shown that the 2300 days extend into the future, admitting for instance that they could be shown to end without a doubt in 1867 or 8, what then? Is it proved that the Lord will then come? By no means. It is only proved that the work called the cleansing of the sanctuary is then to commence, and time for the accomplishment of that work must be allotted between the ending of those days, and the revelation of the Lord Jesus.

That any of the prophetic periods reach beyond the 2300 days and extend to the coming of the Lord we have no evidence. The 1335 days will doubtless here recur to the mind of the reader, and the inquiry will arise if Daniel's standing in his lot at the end of

the days does not mean his rising in the resurrection, and if therefore those days do not extend to the coming of the Lord. We answer, it needs to be proved that it is the 1335, and not the 2300, at the end of which Daniel is to stand in his lot. But what is meant by the "lot" in which Daniel stands? The word here translated lot, is not the word which means, region, country, lot of inheritance, &c., but that word which means, chance, fortune, the determinations of Providence, &c. This word is therefore applicable to the decisions of character which take place with the cleansing of the heavenly sanctuary, just before the time when the decree goes forth, He that is filthy let him be filthy still and he that is holy let him be holy still. Rev. xxii, 11. Especially does this view become probable when David plainly declares that the righteous *shall* "stand" in the judgment, by declaring the opposite of this, which is that the wicked shall *not* stand therein. Ps. i, 5. It will hence be seen that Daniel does not stand in the "lot of his inheritance," as it is has been expressed, but he stands in his lot in the decisions of the judgment of the righteous dead. He stands in his lot, with all the righteous dead, in the person of his Advocate. There is, therefore, nothing in this to prove that any of the prophetic periods extend to the coming of the Lord.

Being satisfied with regard to the termination of the prophetic periods, we are guarded also, by the subject of the sanctuary against giving up the past Advent movement, as a delusion, or ignoring the divine agency that produced it. We are prevented from misapplying the first and second messages of Rev. xiv, as they were but proclamations preparatory to the sanc-

tuary work; and we are as firmly fixed upon the third, since that work is its very root and foundation.

But we call attention more particularly to the connection which this subject has with a practice which constitutes one of our distinguishing features as a people—we mean the observance of the Lord's Sabbath.

We read in Revelation, "that the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Chap. xi, 19. This ark of the testament, whether contemplated on the earth, as man was connected with it under the former dispensation, or in heaven as it is here introduced to us, is equally an object of interest.

Considering that the sanctuary of the first covenant was but a type or shadow of the sanctuary of this, which now exists in heaven, who will tell us that the ark of the true tabernacle which the Lord pitched and not man, differs from the former, either in the purposes for which it was used, or the things which it contains? The ark of the earthly sanctuary was called the ark of the testimony, or testament, because it contained the tables of stone, on which were engraved by the finger of God the ten commandments, and just as he engraved them. Ex. xxv, 16, 22: xxxi, 18. The ark of the heavenly sanctuary, called also the ark of his testament, as in the text above quoted [Rev. xi, 19], must also contain similar tables, or it could not be called the "ark of his testament," and could not be prefigured by the former.

The ark, then, under whatever dispensation we view it, suggests to our mind the same idea: the commandments of God, as he uttered them from Sinai, and engraved them with his own finger.

But who can suppose that thoughts of the ark, or the

writing it contained, suggested to the mind of a Jew the observance of the first day of the week as a day of rest! Neither does it suggest such an idea to our minds; but quite another, according as the fourth commandment contained in it declares that the *seventh* day is the Sabbath of the Lord thy God.

Such are some of the considerations which naturally connect themselves with the ark of God. But, says the Revelation, "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament;" therefore considerations like these have been, and are still, agitating the minds of the people; and as we have seen by faith, through the declarations of his word, those tables of the law carefully preserved in the holy temple of the Highest, we have received such overwhelming impressions of its immutability and perpetuity that we could do no otherwise than turn our feet to the keeping of all those holy commandments.

Here is a nail in a sure place. The tables of the testimony are enthroned in heaven. There they exist without liability of change or decay. Men may legislate and hold councils, and pass decrees, and wage war against those who will acknowledge the claims of the royal law, but they cannot touch the law: as high as heaven from earth it still remains above their reach. What must man do to change it? He must ascend to heaven, burst through the angel guards into the sacred temple, dethrone Jehovah, wrest from the ark the mercy-seat, and with his own would-be omnipotent finger, change the writing of the imperishable tables. And yet people will talk about the change of the law as a very little thing! or even proceed further and speak of

its abolition! They might as well talk of abolishing heaven itself!

The temple has been opened in heaven, and there is seen the ark of his testament. I have set before thee an open door, says Jesus, and no man can shut it. Rev. iii, 8. Men may endeavor with all their energies to obscure the claims of the law, but they cannot obscure them. They may raise all the stir they are able to raise amid the rubbish and dirt of earth, and joy over the dust they succeed in throwing into their own eyes; but we have only to look away to the heavenly sanctuary, and there we behold the ark of his testament, and in that ark the tables of the commandments, safely deposited beneath the eye of Him who slumbers not nor sleeps.

We now perceive a beauty, before unnoticed, in the work of redemption. Sin is the transgression of the law. The law is deposited in the ark. The cover of the ark is the mercy-seat. Ex. xxv, 21. Before the mercy-seat Christ pleads his blood for sinful man. Before the eyes of our Mediator therefore lies the law which we have transgressed, and which is the test of our characters. And now, reader, what think you? Can you with *confidence* approach the throne of grace, and plead with the Minister of the sanctuary for mercy until you are conscious that you are at least *striving* to keep every *one* of those commandments, just as they are engraved upon those tables which repose beneath the mercy-seat before which he ministers? Think well upon this point; and may the Lord help you to seek in a *consistent* manner remission of your sins, and justification by faith in Christ.

Thus the sanctuary becomes the great center and bulwark of truth on every hand. We do not say that

a person cannot keep the Sabbath unless he believes in it; but we do say that a person cannot believe in it, and yet consistently, we may say honestly, refuse to observe the Sabbath.

Never lose sight of the sanctuary. When the carnal heart is venting its spite against the law of God, look to the sanctuary. Amid all the opposition of "unreasonable men" against the commandments of God, look to the sanctuary. In hours of darkness, trial, temptation, and persecution, look to the sanctuary. There is light and glory there. There help has been laid upon one that is mighty. There our High Priest ministers for us; and thither our hope has entered within the vail. Heb. vi, 19, 20.

Reader, remember that you have an interest in the great and momentous work which the world's High Priest is now consummating before the ark of God in heaven. Whether men know it or not, their eternal interests center there. The last great act in the plan of salvation is being accomplished; and the last messenger, the third angel of Rev. xiv, that is ever to announce that God's long-extended and long-abused mercy still lingers for a rebel world, is fulfilling his mission. With this message, all offers of amnesty and everlasting life on the part of the government of God forever cease. All that could be done for sinful, rebellious man has been done. Life has been freely offered. The Son of God has died to make an atonement for their transgressions. Yet a few more days will he plead his blood in the sanctuary in their behalf, ere the work is forever finished. The announcement that his mediation is consummated will soon be heralded from on high, announcing their day of triumph to his waiting church, and startling from their delusive dreams of

peace and safety, a hapless world. The "great voice out of the temple of heaven from the throne" will soon be heard saying, "It is done!" Rev. xvi, 17. The fearful decree is soon to go forth, "He which is filthy let him be filthy still, and he that is righteous, let him be righteous still." Rev. xxii, 11.

May it not be in vain for us that the plan of salvation was ever devised; but when the sanctuary work which was set forth in shadow here upon earth, but which is now being performed in fact and once for all, in the tabernacle in heaven, shall be finished, be it ours to be among the holy company who shall be holy still; to have on the wedding garment when the King shall come in to see the guests; to be prepared to join the ransomed of the Lord, when they shall return and come to Zion with songs and everlasting joy upon their heads; when the "tabernacle of God shall be with men," and he shall dwell with them forevermore.

THE

FIRST DAY OF THE WEEK

NOT THE SABBATH OF THE LORD.

"ALL scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii, 16, 17.

In this text we are assured that every word of the Sacred Scriptures was given by the Holy Spirit; that every doctrine which men should believe, is therein revealed; that every fault is therein reproofed; every error is corrected by its words of truth; and that perfect instruction in all righteousness is therein given.

The design of its Author in providing such a book, was that the man of God might thereby be made perfect, thoroughly furnished unto all good works. This is the treasure which God has given to his church. Nor is this all that he has done. To those who are willing to obey the teachings of his word, he has promised the Spirit to guide them into all truth.

To men thus situated, Jehovah thus speaks: "Prove all things; hold fast that which is good." 1 Thess. v, 21. That is, bring every part of your faith and practice to the test of God's sure word; ask the Holy Spirit's aid, that your mind may be delivered from prejudice, and your understanding enlightened in the

word of truth. Then what you find revealed in that word hold fast; it is of priceless value; but relinquish at once every precept or doctrine not therein recorded, lest you make the doctrines of men of equal weight with the commandments of God. What is the chaff to the wheat? saith the Lord.

As the first day of the week is now almost universally observed in the place of the Sabbath of the fourth commandment, we design in this Tract to examine the grounds on which this observance rests. Those who are willing to submit their opinions to the test of scripture and of reason, are invited to unite with us in the examination of this subject. For what reason do men prefer the first day of the week to the ancient Sabbath of the Lord? On what authority do men continually violate the day which God sanctified, and commanded mankind to keep holy? Come, now, and let us reason together. Here is the commandment which it is said has been changed:—

“Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it.” Ex. xx, 8–11.

That this commandment requires men to remember, and to keep holy the Rest-day of the Creator, which he hallowed at the close of the first week of time, none can deny. We now ask for the authority for the change of this commandment.

Papists believe that their church had power to change the fourth commandment; and, on that authority, alone, they are perfectly satisfied in observing the first day of the week.

Protestants deny the authority of the church of Rome, and attempt to vindicate the change of the Sabbath, by an appeal to the Bible. This is what we wish them to do. We ask them, therefore, to present a single text in which it is said that God has changed his Sabbath to the first day of the week. The advocates of the change have none to offer. If they cannot present such a text, will they give us one which testifies that God ever blessed and sanctified the first day of the week? Its observers admit that they have none to present. But will they not give us one text in which men are required to keep the first day holy, as a Sabbath unto the Lord? They acknowledge that they have none. How then do they dare to exalt the first day of the week above the Sabbath of the Lord, which the commandment requires us to remember, and keep holy?

The Bible thoroughly furnishes the man of God unto all good works. Can Sunday-keeping be a very good work, when the Bible has never said anything in its favor? Or if it is a good work, can men be very thoroughly furnished in its defense, when God has said nothing in its favor? Instead of being a good work, must it not be a fearful sin against God to thus pervert the fourth commandment, when once the mind has been enlightened on the subject?

But there are several reasons urged for the observance of the first day of the week, which we will here notice.

FIRST REASON. Redemption is greater than creation; therefore we ought to keep the day of Christ's resurrection, instead of the ancient Sabbath of the Lord.

Where has God said this? Sunday-keepers are compelled to admit that he never did say it. What right, then, has any man to make such an assertion, and then to base the change of the Sabbath upon it? But suppose redemption is greater than creation, who knows that we ought to keep the first day of the week on that account? God never required men to keep any day as the memorial of redemption. But if it were duty to observe one day of the week for this reason, most certainly the crucifixion-day presents the strongest claims. It is not said that we have redemption through Christ's resurrection; but it is said that we have redemption through the shedding of his blood. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Rev. v, 9. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. i, 7; Col. i, 14; Heb. ix, 12, 15.

Then redemption is through the death of the Lord Jesus; consequently, the day on which he shed his precious blood to redeem us, and said "It is finished," [John xix, 30,] is the day that should be kept as the memorial of redemption, if any should be observed for that purpose.

Nor can it be plead that the resurrection-day is the most remarkable day in the history of redemption. It needs but a word to prove that in this respect it is far exceeded by the day of the crucifixion. Which

is the most remarkable event, the act of Jehovah in giving his beloved and only Son to die for a race of rebels, or the act of that Father in raising that beloved Son from the dead? There is only one answer that can be given: it was not remarkable that God should raise his Son from the dead; but the act of the Father in giving his Son to die for sinners, was a spectacle of redeeming love on which the Universe might gaze and adore the wondrous love of God to all eternity. Who can wonder that the sun was veiled in darkness, and that all nature trembled at the sight! The crucifixion-day, therefore, has far greater claims than the day of the resurrection. God has not enjoined the observance of either; and is it not a fearful act to make void the commandments of God by that wisdom which is folly in his sight. 1 Cor. i, 19, 20.

But if we would commemorate redemption, there is no necessity of robbing the Lord's Rest-day of its holiness in order to do it. When truth takes from us our errors, it always has something better to take their place. So the false memorial of redemption being taken out of the way, the Word presents in its stead those which are true. God has provided us with memorials, bearing his own signature; and these we may observe with the blessing of Heaven. Would you commemorate the death of our Lord? You need not keep the day of his crucifixion. The Bible tells you how to do it.

"For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also

he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death, till he come." 1 Cor. xi, 23-26.

Would you commemorate the burial and resurrection of the Saviour? You need not keep the first day of the week. The Lord ordained a very different, and far more appropriate memorial. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. vi, 3-5. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. ii, 12.

It is true that the professed church has changed this ordinance to sprinkling, so that this divine memorial of our Lord's resurrection is destroyed. And that they may add sin to sin, they lay hold of the Lord's Sabbath, and change it to the first day of the week, thus destroying the sacred memorial of the Creator's rest, that they may have a memorial of Christ's resurrection! "The earth is also defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." When will the professed church cease to pervert the right ways of the Lord? Not until "the inhabitants of the earth are burned, and few men left." Isa. xxiv, 5, 6.

SECOND REASON. The disciples met on the day of our Lord's resurrection to commemorate that event, and the Saviour sanctioned this meeting by uniting with them. John xx, 19.

If every word of this was truth, it would not prove that the Sabbath of the Lord has been changed. But to show the utter absurdity of this inference, listen to a few facts. The disciples at that time did not believe that their Lord had been raised from the dead; but were assembled for the purpose of eating a common meal, and to seclude themselves from the Jews. The words of Mark and of John make this clear. "He appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them. Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen." Mark xvi, 12-14. John says: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John xx, 19.

It is a fact, therefore, that the disciples were not commemorating the resurrection of the Saviour; it is equally evident that they had not the slightest idea of a change of the Sabbath. At the burial of the Saviour, the women who had followed him to the tomb, returned and prepared spices and ointments to embalm him; the Sabbath drew on; they rested the Sabbath-day according to the commandment; and when the Sabbath was past, they

came to the sepulchre upon the first day of the week to embalm their Lord. Luke xxiii, 55, 56; xxiv, 1. They kept the Sabbath according to the commandment, and resumed their labor on the first day of the week.

THIRD REASON. After eight days Jesus met with his disciples again. John xx, 26. This must have been the first day of the week, which is thereby proved to be the Christian Sabbath.

Were it certain that this occurred upon the first day of the week, it would not furnish a single particle of proof that that day had become the Sabbath of the Lord. But who can be certain that "after eight days" means just a week? It would be nearer a literal construction of the language to conclude that this was upon the ninth day. As an illustration, read Matt. xvii, 1. "And after six days, Jesus taketh Peter, James, and John," &c. Now turn to Luke ix, 28. "And it came to pass, about an eight days after these sayings, he took Peter, and John, and James," &c. Then "after six days" is about *eight days* in this instance. But if "after eight days" means just a week, how does this prove that Sunday has taken the place of the Lord's Sabbath? Rather how does it prove that Sunday has become the Christian Sabbath, when there is not a particle of evidence that either Christ or his apostles ever rested on that day? There is no such term as Christian Sabbath found in the Bible. The only weekly Sabbath named in the Bible is called the Sabbath of the Lord.

Was the act of Christ in appearing to his disciples sufficient to constitute the day on which it occurred the Sabbath? If so, why did he next select a fishing day as the time to manifest himself to them?

John xxi. If it is not sufficient, then the Sunday on which he was first seen of them, the fishing day on which they next saw him, and the Thursday on which he was last seen of them, may not be Sabbaths. It was not very remarkable that Christ should find his disciples together, inasmuch as they had one common abode. Acts i, 13.

FOURTH REASON. The Holy Spirit descended upon the disciples on the day of Pentecost, which was the first day of the week. Therefore the first day of the week should be observed instead of the Sabbath of the Lord. Acts ii, 1, 2.

Admitting that the day of Pentecost occurred upon the first day of the week, it remains to be proved that it thereby became the Sabbath. But that it was the feast of Pentecost, and not the first day of the week, that God designed to honor, the following facts demonstrate.

1. While the day of Pentecost is distinctly named, the day of the week on which it occurred is passed in silence.

2. The disciples had been engaged in earnest prayer for the space of ten days; for the day of Pentecost was fifty days from the resurrection of Christ, and forty of those days he spent with his disciples. Acts i. Forty days from his resurrection would expire on Thursday, the day of his ascension. A period of ten days *after* his ascension on Thursday, would include two First-days, the last of which would be the day of Pentecost. If the design of God had been to honor the first day of the week, why did not the Holy Ghost descend on the first of those First-days? Why must the day of Pentecost come before the Holy Ghost could descend? This answer is ob-

vious. It was not the design of Heaven to honor the first day of the week, but to mark the antitype of the feast of Pentecost. Hence the first day of the week is passed in silence.

The slaying of the paschal lamb on the fourteenth day of the first month, had met its antitype in the death of the Lamb of God on that day. Ex. xii; John xix; 1 Cor. v, 7. The offering of the first fruits on the sixteenth day of the first month, had met its antitype in the resurrection of our Lord on that day, the first fruits of them that slept. Lev. xxiii; 1 Cor. xv, 20, 23. It remained that the day of Pentecost, fifty days later, should also meet its antitype. Lev. xxiii, 15-21. The fulfillment of that type is what the pen of inspiration has recorded in Acts ii, 1, 2. God has spoken nothing in this place respecting a change of his Sabbath. Yet grave men, calling themselves Doctors of Divinity, consider this text one of their strongest testimonies for their so-called Christian Sabbath. They might be profited by this advice of the wise man: "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. xxx, 6.

FIFTH REASON. Paul once broke bread upon the first day of the week at Troas. Hence this day was observed as the Christian Sabbath. Acts xx, 7.

We answer, that at one period the apostolic church at Jerusalem broke bread every day. Acts ii, 42-46. If a *single* instance of breaking bread at Troas upon the first day of the week, was quite sufficient to constitute it the Sabbath, would not the continued practice of the apostolic church at Jerusalem in breaking bread *every* day, be amply sufficient to make every day a Sabbath? Moreover, as the act of the

Great Head of the church in breaking bread, must be quite as important as that of his servant Paul, must not the day of the crucifixion be pre-eminently the "Christian Sabbath," as Christ instituted, and performed this ordinance on the evening with which that day commenced? 1 Cor. xi, 23-26.

But on what day of the week did this act of Paul occur? For, if it is of sufficient importance to make the day of its occurrence the future Sabbath of the church, the day is worth determining. The act of breaking bread was after midnight; for Paul preached to the disciples until midnight, then healed Eutychus, and after this attended to breaking bread. Verses 7-11. If, as time is reckoned at the present day, the first day of the week terminated at midnight, then Paul's act of breaking bread took place upon the second day of the week, or Monday, which should henceforth be regarded as the Christian Sabbath, if breaking bread on a day makes it a Sabbath.

But if the Bible method of commencing the day, viz., from six o'clock P. M., was followed, it would appear that the disciples came together at the close of the Sabbath, for an evening meeting, as the Apostle was to depart in the morning. (If it was not an evening meeting, why did they have many lights there?) Paul preached to them until midnight, and then broke bread with the disciples early in the morning of the first day of the week. Did this act constitute that day the Sabbath? If so, then why did Paul, as soon as it was light, start on his long journey to Jerusalem? If Paul believed that Sunday was the Christian Sabbath, why did he thus openly violate it? If he did not believe it had become the Sabbath why should you? And why do you grasp, as evidence that the

Sabbath had been changed, a single instance in which an evening meeting was held on Sunday, while you overlook the fact that it was the custom of this same Apostle to preach every Sabbath, not only to the Jews, but also to the Gentiles? Acts xiii, 14, 42, 44; xvi, 13; xvii, 2; xviii, 4.

Paul broke bread on the first day of the week, and then immediately started on his long journey to Jerusalem. So that this, the strongest argument for the first day of the week, furnishes direct proof that Sunday is not the Sabbath.

SIXTH REASON. Paul commanded the church at Corinth to take up a public collection on the first day of the week; therefore it follows that this must have been their day of public worship, and consequently is the Christian Sabbath. 1 Cor. xvi, 2.

We answer, it is a remarkable fact that Paul enjoins exactly the reverse of a public collection. He does not say, Place your alms in the public treasury, on the first day of the week; but he says, "Upon the first day of the week let every one of you *lay by him* in store."

J. W. Morton in his "Vindication of the true Sabbath," pages 51, 52, says:—

"The Apostle simply orders, that each one of the Corinthian brethren should lay up *at home* some portion of his weekly gains on the first day of the week. The whole question turns upon the meaning of the expression, 'by him;' and I marvel greatly how you can imagine that it means 'in the collection box of the congregation.' Greenfield, in his Lexicon, translates the Greek term, '*by one's self, i. e. at home.*' Two Latin versions, the Vulgate and that of Castellio, render it, '*apud se,*' with one's self, at home.

Three French translations, those of Martin, Osterwald, and De Sacy, '*chez soi,*' at his own house, at home. The German of Luther, '*bei sich selbst,*' by himself, at home. The Dutch, '*by hemselfen,*' same as the German. The Italian of Diodati, '*appresso di se,*' in his own presence, at home. The Spanish of Felipe Scio, '*en su casa,*' in his own house. The Portuguese of Ferreira, '*para isso,*' with himself. The Swedish, '*nær sig sielf,*' near himself. I know not how much this list of authorities might be swelled, for I have not examined one translation that differs from those quoted above."

The text, therefore, does not prove that the Corinthian church was assembled for public worship on that day; but, on the contrary, it does prove that each must be at his own home, where he could examine his worldly affairs, and lay by himself in store as God had prospered him. If each one should thus from week to week collect of his earnings, when the Apostle should come, their bounty would be ready, and each would be able to present to him what they had gathered. So that if the first-day Sabbath has no better foundation than the inference drawn from this text, it truly rests upon sliding sand.

SEVENTH REASON. John was in the Spirit on the Lord's day, which was the first day of the week. Rev. i, 10.

This is the kind of reasoning which the advocates of Sunday are invariably obliged to adopt. But we ask, What right have they to assume the very point which they ought to prove? This text, it is true, furnishes direct proof that there is a day in the gospel dispensation which the Lord claims as his; but is there one text in the Bible which testifies that the

first day of the week is the Lord's day? There is not one. Has God ever claimed that day as his? Never. Has God ever claimed any day as his, and reserved it to himself? He has. "And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Gen. ii, 3. "To-morrow is the rest of the holy Sabbath unto the Lord." Ex. xvi, 23. "The seventh day is the Sabbath of the Lord thy God." Ex. xx, 10. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day," &c. Isa. lviii, 13. "Therefore, the Son of man is Lord also of the Sabbath." Mark ii, 28.

Then the seventh is the day which God reserved to himself, when he gave to man the other six; and this day he calls his holy day. This is the day which the New Testament declares the Son of man to be Lord of.

Is there one testimony in the Scriptures that the Lord of the Sabbath has put away his holy day, and chosen another? Not one. Then that day which the Bible designates as the Lord's day, is none other than the Sabbath of the fourth commandment.

We have now examined the main pillars on which the first-day Sabbath rests; and it is perfectly apparent that there is not a single particle of divine authority for the observance of that day. Hence, its advocates must observe the Sabbath of the Lord, or they must resort to the tradition of the "fathers" for proof of its change. The history of the change will be given in its place. But we now ask, what right had the elders of the Christian church to change the fourth commandment, any more than the elders of the Jewish church had, to change the fifth?

The Pharisees pretended that they had a tradition handed down from Moses, which authorized them to change the fifth commandment. The Papist and Protestant Doctors of Divinity pretend that they have a tradition handed down from Christ and the apostles, authorizing them to change the fourth. But if Christ rebuked the Pharisees for holding a damnable heresy, what would he say to the like act on the part of his own professed followers? Matt. xv, 3-9.

The same fathers which changed the fourth commandment, have also corrupted all the ordinances of the New Testament, and have established purgatory, invocation of saints, the worship of the Virgin Mary and prayers for the dead.

If the reader ever looked into a Romish controversial work, he will there find the very fathers, who are so much relied upon to prove the change of the Sabbath, quoted to prove all the heresies of that anti-Christian church.

The Protestant professes to receive the Bible *alone* as his standard of faith and practice. The Papist receives the Bible and the tradition of the fathers as his rule. The Protestant cannot prove the change of the Sabbath from his own standard, (the Bible,) therefore he is obliged to adopt that of the Papist, viz., the Bible as explained and corrupted by the fathers.

Those who believe in a change of the Lord's Sabbath should look at these facts: The Sabbath of the Lord means the Rest-day of the Lord. Six days the Almighty wrought in the work of creation, and the seventh day he rested from all his work. The

Sabbath or Rest-day of the Lord, is, therefore, a definite day, which can no more be changed to one of the days upon which God wrought, than the resurrection-day can be changed to one of the days upon which Christ did not rise, or the crucifixion-day be changed to one of the six days of the week upon which Christ was not crucified. Hence it is as impossible to change the Rest-day of the Lord as it is to change the crucifixion-day or the day of the resurrection.

Men of God, to whom the Scriptures have been committed, can you longer pervert the commandments of Jehovah and not be guilty of willful transgression? Must it not be exceeding sinful in the sight of Heaven for you to change the Sabbath of the Lord for another day, and then to steal that commandment which guards the holy Sabbath, to enforce the observance of that new day? When the hailstones of Jehovah's wrath shall sweep away the refuge of lies, [Isa. xxviii, 17; Rev. xvi, 21,] how many of the arguments for Sunday-keeping will be left? The Bible thoroughly furnishes the man of God to all good works. Sunday-keeping is not, therefore, a good work; for the Scriptures furnish nothing in its favor. Why should you be ready of heart to believe what God has never spoken, and slow of heart to believe his plain testimony? Thus saith the Lord, "The seventh day is the Sabbath of the Lord thy God;" "Remember the Sabbath-day to keep it holy." J. N. A.

THE SABBATH.

THE subject of this little Work was placed in our hands a short time since in Tract form, without date, bearing simply the signature of "ELIHU." It was published in the *Review and Herald* for June 23d, 1853. Since that time several devoted friends of the Sabbath have called for it in Tract form for distribution. We cheerfully comply with their wishes, with the hope that it will be the means of calling the attention of many to the Lord's Sabbath. JAMES WHITE.

IN reviewing the subject of "the Sabbath," I design not to follow any previous writer; but simply, plainly, and briefly, to convince sinners of sin, let their profession be what it may. And this I hope and pray may be done without giving offence to those who love the truth more than error: for God has many servants on earth, who would gladly exchange error for truth, and many who do exchange their former traditions for the precious and everlasting truths of God as contained in his Word.

Now the New Testament witnesses to the law and the prophets: and that book is said to have been written thus: Matthew's gospel, six years after the resurrection of Christ. Mark's gospel, ten years after the church commenced. Luke's gospel, twenty-eight years after. John's gospel, sixty-three years after. The Acts of the Apostles, thirty years after. The Epistle to the Romans, and two to the Corinthians and Galatians, twenty-four years after. Ephesians, Colossians and Hebrews, twenty-nine years. To Timothy, Titus and the second Epistle of Peter, thirty years. The Revelation of John, sixty-

one years. His three epistles, about sixty-five years after the resurrection, and after the church had properly commenced. And it is easy for us to understand how these apostles understood and practiced, with regard to the Sabbath; and they are the "foundation" next after Christ himself. Therefore if there was any such institution known and frequently spoken of in the church as "Sabbath," in those different ages of the church, we can easily know what then was meant by it. Some say if we keep the seventh day of the week, we shall keep a "Jewish Sabbath!" Well, we have no Saviour to trust in but Jesus Christ, who was according to the flesh a Jew—no other apostles and prophets but Jewish—no other than Jewish Scriptures, and indeed, Jesus said himself, that "salvation is of the Jews." John iv, 22.—And what did the writer of the New Testament mean by the words "Sabbath" and the Sabbath-day?

What did Matthew mean in the sixth year of the Christian church? He certainly did not mean the first day of the week, but he meant the day before the first day of the week. See Matt. xxviii, 1. He meant what all other Jewish writers ever meant: viz: "the seventh day is the Sabbath of the Lord thy God." But neither Matthew nor any of the Apostles ever told us a word about the Sabbath being changed from the seventh to the first day of the week. Now if the scriptures cannot be broken, but every where mean one and the same thing, viz: "The seventh day is the Sabbath of the Lord," then if ministers contradict this, and say the seventh day is not the Sabbath of the Lord, but the first day of the week is the Sabbath, will they not in this bear witness clearly and positively against themselves, unless they bring forward the chapter and verse where God commanded the Sabbath to be changed? What did Mark mean by the word Sabbath? He meant, also, that the Sabbath was the day before the first day of the

week. Chap. xvi, 1, 2. Surely if the Sabbath had been changed at the resurrection of Christ, Mark would have known it within ten years afterwards.—What did Luke mean who wrote twenty-eight years after the resurrection of Christ? He also meant that the Sabbath was the day before the first day of the week: for he says that the women who prepared the ointment, rested the Sabbath day according to the commandment. Chap. xxiii, 56. Thus Luke understood the words, the "Sabbath day" in the 58th year of the Christian era to mean the day immediately preceding the first day of the week. How did John understand this subject in the 63rd year of the Christian church? He not only speaks of the Sabbath day as the others did, but he shows plainly that the first day of the week was considered a business day by the disciples after the resurrection. John xx, 1. See also Luke xxiv, 13. But what did the writer of the Acts of the Apostles mean by the word Sabbath, and Sabbath day, thirty years after the Christian church was fully commenced? In writing he often mentions the Sabbath and once mentions the first day of the week, as meaning quite another thing in plain distinction from the Sabbath. Acts xiii, 14, 42, 44.—Chap. xx, 7. The practice of the Jews was then as it is now, to meet in the synagogue on the seventh day. And again the next Sabbath day came almost the whole city together to hear the word of God. He does not say this was the Jewish Sabbath, but the Sabbath day; this was the seventh day; and the first day of the week was not then known as a Sabbath by this writer; because he says the next Sabbath day the Jews and Gentiles most all came together again. I say there would not have been any next Sabbath in the week till the next seventh day.—Again, [Acts xvi, 13,] "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made." He does not say on the Jewish,

nor on one of the sabbaths, as though there were two sabbaths then, but on the Sabbath, i. e. the seventh day, as understood by all the Jewish writers, to this day. Again, [Chap. xvii, 2.] Paul, as his manner was, went in among the Jews, and three Sabbath days reasoned with them out of the scriptures. Thus have I proved that the Apostles of Christ, understood that one day in the week should be called the Sabbath day, and further, I have proved that this day was the day before the first day of the week, which is the seventh day; and you cannot deny it, nor by the Scriptures disprove it; consequently if the apostles of our Lord always called the seventh day the Sabbath day, six, ten, twenty-eight, thirty, and sixty-three years after the church was fully commenced, then it must be the Sabbath day now. And every one of the Lord's ministers who call any other day the Sabbath besides the one so called by the writers of the New Testament, gives it a title which is no where found in the Scriptures; for when they say the Sabbath day, they mean something very different from what the New Testament means. It is already proved that the apostles called the seventh day, or the day before the first day of the week, the Sabbath, and the Sabbath day for many years after the church was fully commenced.

Now we are to show what sin is; and we are not left to guess at it, or to suppose it; but we have a given rule to know with certainty what constitutes sin. "By the law" then "is the knowledge of sin;" by what law was the knowledge of sin twenty-four years after the resurrection of Christ *Ans.* The very same law that was given when it was said, "Thou shalt not covet." The law, then, by which sin is known, is the ten commandments, and you cannot deny it! This law saith, the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, nor

thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it. Ex. xx, 10, 11. Now until this law is altered or abrogated (and Christ says he "came not to destroy the law!") by the same power that enacted it—a willful transgression of it is a willful sin! let your profession be what it may; for sin is the transgression of the law. He that offends in one point, or in one of these commandments, is guilty of all, i. e. is a transgressor of the law, a sinner in the sight of God. Now a regenerated soul, a true-hearted Christian, says with Paul, "I delight in the law of God after the inward man. The law is holy, the commandment holy and just and good:" And any person who is not willing to keep the commandments of God, when plainly understood, has still a carnal mind, which is not "subject to the law of God, neither indeed can be." Will you say this is judging too hard, or this is a hard saying, who can hear it? I wish to judge no man; but the word that the Lord hath spoken the same shall judge you in the last day. John xii, 48. "As many as have sinned in the law shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." Rom. ii, 12, 16. Then those who shall hold the truth in unrighteousness, those who pretend to keep the law differently from what God appointed it, those who, in fact, lay aside the commandments of God, (the seventh day or any other command) and teach for doctrine the commandments of men, (the first day instead of the seventh,) such the Word says, are vain worshipers. Mark vii, 7. But you say it makes no difference which day is kept or called the Sabbath day, provided we keep one seventh part of the time! This is not correct, because God never said so. God

is not to be mocked in this way !! He has been very good and kind to make the Sabbath for man—to appoint the day and the particular time of the day, when the Sabbath is to commence, and when it is to end; it is the seventh day in order from the creation—the seventh day in the creation: and he said “From even till even shall ye celebrate your sabbaths; as the evening and the morning were reckoned for the day.—God did not leave this subject undecided, so that his people would appoint different days, and then for every one to call his own, the Sabbath day! But God blessed and sanctified the seventh day, and proved that particular day to be designated by him, in the face and eyes of about six hundred thousand witnesses, by a miracle directly from heaven, in withholding the manna on that day, and in giving the food for that day on the day before; and you cannot deny it, or disprove it! Again, you say, how shall we know which is the seventh day? I answer, do you wish to know? Then ask the Jews, for God has committed the lively oracles to them, and then scattered them among all nations! Do you know when the first day of the week comes? Well, the Sabbath day is always the day before the first day of the week. Matt. xxviii, 1. But you may say do not the majority of honest-hearted Christians keep the first day of the week? and have they not for centuries done common labor on the seventh day, and observed the first in obedience to the fourth command, and still been honest in their motives, and living Christians? I answer, what is that to us? so long as the true light of the Sabbath did not come to their minds? * * *

Now we certainly know what sin is; not by what popular writers say—not by the popular traditions of our fathers—not altogether by our feelings; but by the law of God is this knowledge; for sin is the transgression of the law; and all who have the law of God, have an infallible and an everlasting rule, to know

what sin is! “To the law and to the testimony: if they speak not according to this word it is because there is no light in them.” And now if thou art a willful, weekly transgressor of the law of God, then by the law is the knowledge that thou art a willful sinner before God! But if thou art an ignorant transgressor of the law of God, then by the law is the knowledge that thou art an ignorant sinner before God. To say nothing of presumptuous sins, I say, if thou hast ignorantly sinned, then repent and reform, and God will heal you. Lev. iv, 2, 13. By the law of God then is the clear knowledge of sin. I speak to you (Protestant) who keep the Sunday, a day formerly dedicated to the worship of the Sun, by the Pagans; and afterwards brought into the church by Constantine and Roman Catholics, and called the christian sabbath, a name never known for the first day of the week by any of the writers of the New Testament. I speak to you Protestants and ask you if you have any given rule to know what sin is? Have you any certain rule to know whether Roman Catholics sin, or not, in bowing down to images? They say, they do not sin! you say you know they do sin! but how do you know it is sin to bow down to images when they say it is not sin? Answer. By the law, you say, you know this is sin, and you know it by no other rule; for you “had not known sin but by the law.” Well, by the same rule, I know what sin is. You say it is not sin to work and do common labor on the seventh day.

But we know not by your assertion, but by the law, whether you sin or not. You say you know by the law that it is sin to bow down to images. I say, (by your own rule) I know by the law, that it is sin to do common labor on the seventh day; and you cannot deny it! And if you know it is the duty of Roman Catholics to repent of their sins for transgressing the second command; then I know it is also,

your duty to repent of your sins for transgressing the fourth command. He that said thou shalt not kill—thou shalt not steal—thou shalt not bow down to images, neither serve them &c., also said, "The seventh day is the Sabbath of thy Lord thy God." I would that you could see the weakness of your argument, viz: that one seventh part of time was meant in the law, without regard to any particular day. In this you make the commandments of God of no effect through your tradition! Yea you make void that part of the command which says "The *seventh day* is the Sabbath of the Lord thy God." We read not that the Lord blessed the seventh part of the time, or the Sabbath institution, as you say, but the seventh day, in particular. Why do you wish to take out and make void this part of the fourth command?—When Christ hath said "Till heaven and earth pass away, one jot or tittle shall in no wise pass from the law." It was just as necessary that the particular day should be designated as it was that there should be a Sabbath made for man. It would not have been according to the Divine Wisdom, to have said thou shalt keep one seventh part of the time or one whole day in seven, because this would have left mankind in as much confusion as your theory could have made them! One might have kept one day and another the next, till seven sabbaths might have been kept in one family. Thus much for your seventh part of time.

Suppose a parent should command his child to do a certain piece of labor on a certain day, and the child should without any just cause neglect to perform the labor on the day specified, and should perform it on the next day. Would this show any respect for the authority of his parent, or would the parent approve such conduct in his child? You must say no. Or if a governor should command all the military to do duty two days in the year, and for each one to

select his own days, there would be as much wisdom in this, as in your seventh part of time, for the Sabbath of the Lord. God is not the author of confusion, but of order. While your theory of one seventh part of time, or one whole day in seven, instead of the seventh day, impeaches the Divine wisdom, and makes God the author of confusion. Thus your theory, not the law of God, leads to anarchy and confusion, and the observance of no sabbath; and you cannot deny it. What reasonable objection have you to the law of God? What fault can you find with it, just as it stands? Have you wisdom enough to alter it for the better? "The law of the Lord is perfect converting the soul." Ps. xix, 7. Yea, it is so perfect that it has already converted the souls of many, even from the doctrines and commandments of men, to keep the Sabbath of the Lord, and I trust in God that it will convert many more. Because the statutes of the Lord are right, rejoicing the heart; the commandments of the Lord are pure, enlightening the eyes—more to be desired are they than gold, yea than much fine gold, sweeter than honey and the honey comb.—Verses 8, 10. Wherefore the law is holy, and the commandment holy, and just and good. For I (Paul,) delight in the law of God after the inward man.—Reader, dost thou delight in the law of God after the inward man? If not, thy soul should be converted, by praying for the law of God to be put into thy heart, and written in thy mind. But if the law of God is already thy delight, then why not be reconciled to it? Why not be subject to it just as it stands? Why wish to make void one jot or tittle of it? I do not present the law for justification; but as a perfect rule of right, in this life; 1st, between man and his Creator: 2d, between man and his fellow man. Therefore, "whosoever shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven. But

whosoever shall do and teach them shall be called great in the kingdom of heaven."

The Westminster Divines, found contradicting the writer of the Acts of the Apostles.

These divines say, "From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath. 1. Luke (the writer of the Acts of the Apostles.) says, [Acts xiii, 14,] Paul and his company went into a synagogue of the Jews on the Sabbath day. This was, according to our account, A. D. 45, and twelve years after the resurrection of Christ. Luke says this was on the Sabbath day, then at that time. But the divines say, this was not on the Sabbath day at that time, but on Saturday, and that the seventh day was not then the Sabbath, neither had been for twelve years. (Thus they contradict Luke as plainly and pointedly as can be.)

2. Luke says, [Acts xiii, 42, 44,] "that when the Jews had gone out of the synagogue, the Gentiles besought that these words (of the Gospel) might be preached to them the next Sabbath." And the next Sabbath day came almost the whole city together to hear the word of God. This, Luke says, was on the Sabbath day at that time, twelve years after the resurrection. But the Divines say that it was not on the Sabbath at that time, for Sunday had been the Sabbath for twelve years!

3. Luke says, [Acts xvi, 13,] And on the Sabbath we went out of the city, by a river side, where prayer was wont to be made; A. D. 53, twenty years after the resurrection, and ten years before the Acts of the Apostles were written. This Luke says, was actually on the Sabbath day at that time—but the divines contradict him in saying, this was not on the Sabbath at that time, but on Saturday; for the seventh day,

was not then the Sabbath, neither had been for twenty years—never since the resurrection of Christ!—Thus they contradict Luke again, for all admit that Luke always called the seventh day, the day the Jews met in their synagogue, the Sabbath in the Acts of the Apostles.

4. Luke says, [Acts xvii, 2-4,] Paul at Thessalonica, "as his manner was," went into a synagogue of the Jews, and so preached Christ and the resurrection three Sabbath days, that some Jews and a great multitude of Gentiles believed. This was twenty years after the resurrection of Christ. This, Luke says, was on three Sabbath days then at that time. But the divines deny this also, because they say that the Sabbath had been changed from the seventh to the first day of the week, twenty years before. Thus they give Luke the lie! an awful mistake in them.

5. Luke says, [Acts xviii, 3, 4,] At Corinth Paul labored with his hands, as a tent maker, (on the other days as we should understand,) but "reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." This was A. D. 54, twenty-one years after the resurrection of Christ, and nine years before the Acts of the Apostles were written. This Luke said or wrote, A. D. 63, the thirtieth year after the resurrection, and the thirtieth year of the Christian church, that this preaching of Paul, was on every Sabbath; that is on every seventh day, (the same days that the Jews always met in their synagogue for worship.) This is a plain, pointed and positive proof, that the seventh day was the Sabbath, at least thirty years after the resurrection of Christ; for Luke testified again and again that those meetings of the Jews and Gentiles were held on the Sabbath, and if Luke was a Christian, then the seventh day was the Christian Sabbath thirty years after the resurrection! the Westminster divines to the contrary notwithstanding! And if the seventh day was the Sab-

bath thirty years after the resurrection of Christ, as Luke says it was, then it is the Sabbath now. For you will admit, that no man or body of men, have had any lawful right to alter or change this command of God, since A. D. 63. But we find not one word in favor of the idea, nor even the least hint or allusion in all the New Testament, that the first day of the week was ever so much as thought of as a Christian Sabbath by any of the apostles while they lived!—And you must give it up, yea, and you will give it up, if you search the scriptures carefully and prayerfully on this subject, and if you have a spirit of discernment, and are willing to forsake error for truth, and if you are an honest-hearted Christian in the sight of God.

Now if the scriptures are able to make one wise unto salvation, through faith in Jesus Christ, then why need I stop to examine all the various doctrines of popes, councils and fathers, when in searching I should find pope against pope, council against council, and fathers against fathers? This would be like two companies fighting at a great distance with small arms. But if we wish to come at close action, let us take the armor of truth, which will most assuredly prevail; and the closer the action the sooner the victory will be won on the side of truth. Now my dear reader, if you will take the Scriptures and search them as above requested, then you will find the following valuable treasures of knowledge among the many therein contained.

1. You will find Christ himself saying, "The Sabbath was made for man," and that it was made when the first seven days were made, before man had sinned. The Sabbath was thus made not for the Jews in particular, but as a gift of God to man, i. e., mankind universally, of all nations and all ages of the world.

2. You will find that before the law was given at

Mount Sinai, this was a law and a commandment, [Exodus xvi.] that it was also written by the finger of God, with the "lively oracles," which God committed to the Jews, to give unto us; that this law, by which is the clear knowledge of sin, is an infallible and everlasting rule to know by, what is sin and what is not sin; that sin is the transgression of the law; that to act against it, or to do things contrary to it is sin; but "where no law is there is no transgression;" that this law Christ came not to destroy, abrogate, or make void; that the law is holy, and just, and good; and that Christians delight in it. And as Paul "had not known lust except the law had said thou shalt not covet," so we had not known which day of the week was the Sabbath except the law had said, "the seventh day is the Sabbath of the Lord thy God." Now we know by the law, that this is the Sabbath without help of commentators!

3. You can find that the resurrection of our Saviour has nothing to do with changing the Sabbath, any more than his birth, his death or his ascension. Whether he was risen near the end of the Sabbath, or some time before the common time of commencing the first-day Sabbath, so called, has nothing to do with altering one jot or tittle of the law of God.

4. You can find that the common reasonings of men, that Christ frequently met with his disciples on the first-day of the week, after his resurrection, any more than on other days, are false and without foundation: that he went with two of them to Emmaus, about seven and a half miles and returned to Jerusalem, which would plainly show that he did not regard that day as a Sabbath; that he met with his disciples in the evening, which must have been after the commencement of the second day of the week, (See Gen. i. 8,) when they were met, but not to celebrate the resurrection, as false reasoners pretend; that he met with them again "after eight days," i. e., near the

middle of the next week, and again when they were together fishing, so that the fishing day would prove a Sabbath, just as much as either of the two first visits.

5. You can find that Luke had not forgotten the distinction between the "first of the week" and "the Sabbath day," [Acts xx, 7,] in his recording the meeting of the disciples to break bread, on that day, and that this is the only time the first day of the week is mentioned in all the Acts of the Apostles; and that it is the only notice of Paul's preaching on that particular day, or rather evening, and that on a particular occasion, viz: in order to be "ready to depart on the morrow;" that this one instance of the first day being mentioned, proves that it was not on the Sabbath and that the many meetings of the Jews and Gentiles, believers and unbelievers, where Paul preached "every Sabbath," did not mean on the first day of the week.

6. You may find that Paul, in giving orders to some of the churches, to "lay by themselves in store something, according as God hath prospered them, on the first of the week" for the poor saints of Jerusalem, [1 Cor. xvi, 2,] does not prove that to be the Sabbath day, but that it was not the Sabbath day, nor suitable to a Sabbath day's work; but rather as an offering to the Lord of "the first ripe fruits of their increase;" to be the first business attended to in the week, to reckon up their earnings or incomes and devote a part of the same, and lay it by itself so that it would be ready when Paul came. This indeed was a good calculation for the first business of the week.

7. You can find that as there is no law of God against doing common labor on the first day of the week, so it is no sin, nor transgression of any law other than the laws and commandments of men.

8. You can find that the Saviour said to his disciples, "If ye love me, keep my commandments."

Again, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him." Again, "Jesus answered and said unto him, if a man love me, he will keep my words: and my Father will love him and we will come unto him, and make our abode with him."

Now my dear readers, if you neglect or refuse to obey this fourth command of the decalogue, you are left without excuse, and you can plead nothing in extenuation of your neglect. "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

ELIHU.

—o—
THE SABBATH.

The evening shades steal gently on,
I fain would rest;
Let earthly care this day be gone—
Divinely blest.
Brightest and best of all the seven
Is this, the day my God has given;
'Tis as it were a type of heaven—
The Sabbath.

Welcome, thou peaceful sacred day,
Welcome to thee!
My thoughts I'd lift to God, and pray
Unceasingly.
That it may be my chief delight,
Ever with all my mind and might
T' improve the hours, and keep aright
The Sabbath.

Thou blissful period of repose,
To travelers worn;
A balm to heal the many woes
Of those that mourn.

New strength it gives us while we may
Journey along o'er life's rough way.
We'll reverence, while on earth we stay,
The Sabbath.

This truth like holy fire it burns—
'Twill ne'er decline :
It came from heaven—to heaven returns,
God's hallow'd time !

And though for ages it has lain
Buried beneath traditions vain,
Its light is shining bright again,
The Sabbath.

Gem of the week, the best of all
Created days.
'Twas made for man before the fall—
Give God the praise !
And upward lift your longing eyes
To greet His coming from the skies :
When all will keep in Paradise,
The Sabbath.

Then lift your hearts, the time is near,
Ye pilgrims lone ;
When Jesus will for you appear—
Then think of Home !
Think of the hours that ne'er will end,
And fervent let each prayer ascend,
That we may all in glory spend,
The Sabbath.

There shall we all each other meet
In peace together ;
There brother will his brother greet,
And naught will sever.
Sorrow will never dim the eye,
No clouds ere hide the heavenly sky ;
Sweet then will be the rest on high,
The Sabbath.

REVIEW OF OBJECTIONS

TO THE SEVENTH-DAY SABBATH.

WE have ever doubted the right of any man, or body of men, to make a purely human assertion the basis of an argument for changing the word of Jehovah. We remain of the same opinion. Every "thus saith the Lord" is rock-bottom; and every doctrine which rests on such a foundation must stand. But that argument which is based on the assertion of men, has at best a very precarious foundation, however strongly it may be stated.

OBJECTIONS.

1. THE definite day—the seventh—is of the nature of a positive institute, capable of change, while the observance of *a day* of rest, and worship and commemoration, is moral and eternal.

2. The object to be obtained, of rest &c., can be as well carried out by the first day, now observed, as by the seventh; being after six days of labor, and no difference but in the number and name. It is more convenient and can only be changed for Saturday with *great difficulty*.

3. The first day observance by Christ and the apostles, and John's calling it the Lord's day, gave it sacredness, and caused its observance among the primitive Christians, from the first century, and first writers that we have after the apostles. D. I. R.

ANSWERS.

1. In the first objection, the writer asserts that the fourth commandment of the moral law is *capable of*

being changed. In the second, he asserts that the commandment, when thus changed, would answer the divine purpose as perfectly as though it had not been altered. The third objection contains the writer's proof that the commandment has actually been changed. Let us candidly consider the first objection.

Whether this objection is just or not, none will deny that it rests wholly on the assertion of men. The writer—as many others have done—has here separated the fourth commandment into what he is pleased to call its moral and its positive parts. The requirement to keep a day is moral, and therefore eternal. But that part of the commandment which tells us what day it is that God would have us keep, is positive and therefore changeable. In other words, this argument may be thus stated: That part of the fourth commandment which designates the seventh day as the Sabbath has passed away and left only words enough in force, to require that some day be kept.

We now ask for the commission by which men have been authorized to cut in twain the fourth commandment. As the Scriptures do not furnish it, the answer must be that reason authorizes this act. Reason, then, is sufficient to prepare for destruction that part of the commandment which requires the observance of the hallowed Rest-day of the Creator. Let us try the same engine upon the remainder of the commandment, as follows:—

The duty to rest is no doubt a moral duty, and of an unchangeable character. but the requirement to devote a day to this “is of the nature of a positive institute capable of change” so as to require *a part of each day*, instead of the observance of any entire day!

If this same mode of reasoning does not as effectually destroy the remaining portion of the fourth commandment, as it does that part which it was aimed against, we certainly fail to see the difference. Indeed it shows that the one part of the commandment

is equally as changeable and positive as the other. So that if it is sufficient to prepare a part of the commandment for destruction, it is of equal value to those who would destroy the remainder. When did God ever authorize men to take his commandments to pieces in such a manner? Is not this the very course which the Romish church has taken with the second and the tenth? Nay did not the Protestant church borrow this very argument from the church of Rome? Here are the words of the “mother church” on this point:

“As far as the commandment obliges us to set aside some part of our time for the worship and service of our Creator, it is an unalterable and unchangeable precept of the eternal law, in which the church cannot dispense; but forasmuch as it prescribes the seventh day in particular for this purpose, it is no more than a ceremonial precept of the old law, which obligeth not Christians. And therefore, instead of the seventh day, and other festivals appointed by the old law, the church has prescribed the Sundays and holy days to be set apart for God's worship; and these we are now obliged to keep in consequence of God's commandment, instead of the ancient Sabbath. *Catholic Christian Instructed*, page 204.

From what has been said, two important facts are made plain: 1. That this argument was invented by the church of Rome to justify the change of the Sabbath. 2. That if this argument be just, it proves conclusively that no part of the fourth commandment is moral, unless it be the requirement to rest.

This argument first cuts off from the commandment, the requirement to keep the seventh day, because that is positive and susceptible of change to another day; and it cuts off the duty of keeping any day, as such a requisition is also positive, and susceptible of being changed so as to require the observance of a *part of each day*. We think the fourth commandment has undergone a sufficient amputation to

have nothing now left but its moral part. But what now remains? Alas, not enough to hold the form of a commandment together! In cutting off the seventh day from the fourth commandment, we cut off the term "Sabbath of the Lord," for that term is expressly applied to the Rest-day of the Creator, the seventh day. And when this has been severed from the commandment, no man can show that the requirement to keep any day remains behind. Here is the fourth commandment with the "positive" and changeable parts taken out:—

"Remember to . . . keep . . . holy. Six days shalt thou labor and do all thy work: but . . . of the Lord thy God: . . . thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested . . . wherefore the Lord blessed . . . and hallowed."

Like a building with its frame taken out, the fourth commandment is now only a mass of ruins. And even could we allow men to repair the commandment, by inserting the words, "first day of the week" where they have taken out the seventh day, it would only turn the truth of God into a lie, as the commandment would then require us to keep holy the first day of the week, because God rested upon that day from his work of Creation. Nor would there be any way to mend the matter, except to strike out the reason on which the fourth commandment is based; viz., "for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it," and to insert instead, these words: "Jesus arose from the dead on the first day of the week; wherefore the first day of the week is the Christian Sabbath." The fourth commandment would then read thus:—

"Remember the first day of the week to keep it holy. Six days shalt thou labor and do all thy work: but the first day of the week is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for Jesus arose from the dead on the first day of the week; wherefore the first day of the week is the Christian Sabbath."

Here is the commandment as multitudes desire to have it read. As it requires the observance of a different day from the original commandment, and for a different reason from that which is there assigned, it leaves no part of the original Sabbatic institution in existence and thus this matter ends in the total destruction of the fourth commandment.

2. Let us now examine the second objection. In this it is asserted that the first day of the week will answer the purpose of rest, worship and commemoration, equally as well as the seventh. We reply that so far as rest from toil is concerned, men may doubtless obtain this on the first day of the week; though the idea of a day of rest at the commencement of the week instead of one at its termination, is the very reverse of God's plan, not to say of propriety also. It is only by joining the last six days of one week to the first day of the following week, that men are able to hide this absurdity.

But we deny that the worship of God can be maintained as acceptable to him in the observance of a different day from that which he ordained, as in the observance of the right one. "God is a Spirit: and they that worship him, must worship him in spirit and in truth." John iv, 24. Those who make the commandments of God of none effect by their tradition, worship God *in vain*, teaching for doctrines the commandments of men. Matt. xv, 3-9. That this is strictly true of Sunday-keeping, none can deny.

It is a tradition of the elders that directly makes void one of the ten commandments. If God should pronounce it a vain oblation, and say in the day of judgment to its observers, "Who hath required this at your hands?" would they not be speechless?

But will not Sunday answer as a day of commemoration equally as well as the Lord's Sabbath? We answer that the fourth commandment requires us to commemorate the rest of Jehovah from the work of creation. The seventh day—the day of his rest—is the memorial of that event. Hence the commandment says, "Remember the Sabbath-day [literally the Rest-day,] to keep it holy." "The seventh day is the Sabbath [Rest-day] of the Lord thy God." The first day of the week can never become the memorial of the Creator's rest; for he began his labor on that day. It is not the memorial of Christ's resurrection, for the Lord never set it apart for that purpose, but ordained a far more appropriate memorial of that event, viz., baptism. Rom. vi, 4, 5. It is not a *divine* memorial of *any* event. If any one thinks that it is, let them tell us where God has said so.

The fourth commandment presents before us an important event which God would have commemorated. It presents us also with the memorial by which he would have us commemorate that event. And it states distinctly how God made that memorial, and when. To insert Sunday in the commandment as the memorial of Christ's resurrection, not only destroys the divine memorial there given, but also destroys, as we have seen, the *reason* which God assigned for giving the commandment.

3. The third objection contains the writer's proof for First-day observance. It asserts that Christ and the apostles observed the day, and that John called it the Lord's day. Did Christ observe the first day of the week? If he did this, when, where and how, did he do it?

The resurrection of the Saviour, it is true, occurred on this day; but this was not so remarkable an event as the sacrifice of the Lamb of God which occurred on another of the six working days. Jesus showed himself to his disciples on the day of his resurrection, and perhaps on that day the next week, though this cannot be claimed as *certain*. But to show that the day of his appearing was not thereby made sacred, the next time he appeared to them was a fishing-day, and the last time was on Thursday. John xxi; Acts i. This is all the evidence that can be brought to show that Christ observed Sunday!

Did the apostles observe the first day of the week? The first instance which is cited as proof, is this: The disciples sat at meat, and while thus engaged, Jesus came in and upbraided them for their unbelief respecting his resurrection. Mark xvi, 9-14. The next incident which is cited, was "after eight days" from the one just noticed. John xx. It is *possible* that this was on the first day of the week, but it is by no means *certain* that such was the case. But whether it was Sunday or not, nothing transpired which might not have occurred with equal propriety on any day.

Paul's act of breaking bread on that day may also be cited. But though he broke bread on that day—just as his Master had done on another of the working days, and as the apostolic church at Jerusalem had done every day—he never dreamed that it had become the Christian Sabbath; for as soon as it was light, he started on his long journey to Jerusalem! a positive proof that he did not consider that day the Sabbath. Paul commanded the members of the Corinthian church, every one to lay by himself in store on that day for purposes of charity. But this is the very reverse of a public collection, as each must be at his own home in order to obey.

John was in the Spirit on the Lord's day, but he

does not say that the Lord's day was Sunday. The objector *says that* for him. The Bible many times calls the Sabbath, the Lord's holy day. It never tells us that he has put another day in its place. It never calls Sunday the Lord's day. Those, therefore, who affirm that the Sabbath of the Lord is not his holy day, and assert that Sunday is such, directly contradict the authority of the holy Scriptures.

OBJECTIONS.

1. To say that it was *first appointed*, or caused to be *observed* by Constantine, or *by the Pope* is historically false!

2. Or to say that "Pope Nicholas first called it the Lord's day" is *historically false*, as may be seen in *Bingham's Christian Antiquities*.

3. Constantine caused it *by law* to be observed by the *unconverted* and the *heathen* and *officers of government*; but it had been observed by the saints 150 years before, voluntarily.

4. And the councils which made canons on it, did not *introduce* it thereby, but only required *uniformity*, where there were some neglectful. For it was *generally* held sacred and observed from the first century.

5. It was also called Lord's day by A. D. 168, or the middle of the second century, by Dionysius writing to Pope Soter, and was thus in the second and third century distinguished from the Sabbath.

6. But the seventh Saturday Sabbath *never was* made a day of legal rest, nor strictly a rest by the church or councils; but a day of meetings only. Both were called "festivals," but the *first day* had the *pre-eminence*.

D. I. R.

ANSWERS.

1. We have never said that the keeping of Sunday *as a festival*, began with Constantine, or originated from the law which he enacted in its behalf. On the

contrary, we believe that the Papal apostasy, as stated by Paul, began even in the days of the apostles. 2 Thess. ii. Hence we are not surprised that some time after the days of the apostles, men began to pay some regard to Sunday, as also to good Friday and to holy Thursday. Dr. Chambers says, "It was Constantine the Great who first made a law for the observance of Sunday." But whether such a law had been made before his time or not, it is a fact, obvious to every reader of the New Testament, that Christ and his apostles never established such a precept. Not the first word was ever uttered by one of the apostles, enjoining Sunday-keeping. Hence the first-day Sabbath is a human institution which has usurped the place of the Lord's Sabbath, and which has nothing divine or apostolic about it.

2. The statement to which the objector refers was made in the "History of the Sabbath" published by the American Sabbath Tract Society. Here it is:

"To give the more solemnity to the first day of the week, (as we learn from Lucius' Ecclesiastical History.) Sylvester, who was bishop of Rome while Constantine was Emperor, changed the name of Sunday, giving it the more imposing title of *Lord's day*."

We understand the above extract to teach that Pope Sylvester, by *formal act*, christened Sunday with the name of Lord's day. But the same writer speaks of certain, who before the days of Constantine, regarded Sunday, not in the place of the Lord's Sabbath, but as a festival under the name of Lord's day, and who kept as equally sacred, good Friday, and holy Thursday.

3. If Sunday was observed 150 years before the edict of Constantine, this would only extend as far back as A. D. 171, *eighty or one hundred years this side of the apostles*. Whoever then observed it, did it as the writer has well expressed it, "*voluntarily*;" for they were doing what God had never required.

Those who then kept Sunday as a festival, were careful to observe the Sabbath. Hence we cannot refer to such cases as a justification of those who now coolly violate the fourth commandment in order to keep a day which God never enjoined. And to say that the apostles gave a commandment for Sunday-observance which was not recorded, but which was handed down by tradition, is to say that the Bible does not contain all the commandments of God necessary to salvation; and to assert the right of men to supply from tradition that which the Bible lacks, and to correct by tradition that which is not right in the Word of God. As an instance take the fourth commandment, which men without hesitation correct by the tradition of the elders. In other words, this work begins by adding tradition to the Bible, and ends with correcting the Bible by tradition. This is the earliest and leading principle of the Papal apostasy.

4. The councils which have made canons respecting the change of the Sabbath, were engaged in a fearful work. They had no warrant from God to justify them in corrupting the fourth commandment, or to sanction their acts of bolstering up that which God had never ordained.

5. The following from the "History of the Sabbath" may be to the point:—

"We will notice but one more of these misinterpreted citations, and this is from Dionysius, bishop of Corinth, who lived a little after Justin. His letter to Soter, bishop of Rome, is cited as saying, 'This day we celebrated the holy Dominical day, in which we have read your epistle.' As given by Eusebius, it is thus: 'To-day we have passed the Lord's holy day,' &c. The only ground upon which this phrase can be referred to the first day of the week, is, that this day was at that time known by the same title that God has given to the Sabbath, [Isa. lviii, 13.] of which there is no proof."

6. The Lord's Sabbath is none the less sacred because that men have never made laws to enforce its observance. Neither is Sunday-keeping a divine institution, because the edicts of emperors and the canons of councils can be produced in its favor. A stream can never rise higher than its fountain. The command for keeping Sunday originated this side of the apostles: hence it follows that, although its observance should continue ten thousand years, it would never become apostolic or divine. J. N. A.

SEVENTH PART OF TIME THEORY

Shown to be False by the Following from J. W. Morton's Vindication of the True Sabbath.

THE only object, direct or indirect, of this [the fourth] commandment, is "*the day*." What are we commanded to remember? "*The day*." What are we required to keep holy? "*The day*." What did the Lord bless and hallow? "*The day*." In what are we forbidden to work? In "*the day*." Now let us inquire:—

1. What day? *Not* the day of Adam's fall; nor the day Noah went into the ark; nor the day of the overthrow of Sodom; nor the day of the Exodus; nor the day of the Provocation; nor the day of the removal of the ark; nor the day of Christ's birth; nor the day of his crucifixion; nor the day of his resurrection; nor the day of his ascension; nor the day of judgment. It may be, and certainly is, proper, that we should remember all these; but we are not told to do so in this commandment. Neither is it some one day of the week, but no one in particu-

lar; for how could we remember "*the day*," that is no day in particular?—how could we keep holy "*the day*" that has not been specified?—and how could we say that God had blessed and hallowed "*the day*," that was no one day more than another? What day, then? God says, Remember *the Sabbath-day*, or *the day of the Sabbath*; Keep holy *the day of the Sabbath*; The Lord blessed and hallowed *the day of the Sabbath*. He also says, *The seventh day* is the Sabbath of the Lord thy God; *in it* thou shalt not do any work. This day, therefore, is "*the seventh day*," or "*the day of the Sabbath*."

2. What Sabbath? Not "*a Sabbath*," or any Sabbath that man may invent, or that God may hereafter keep; for that would be "*some Sabbath*," but no one in particular. Not some institution yet undetermined, that God may require man to observe weekly; for the command is not, "Remember the Sabbath institution," but, "Remember the *day* of the Sabbath;" not, "Keep holy the Sabbath institution," but, "Keep holy the *day* of the Sabbath." The Lord did not bless and hallow "*the Sabbath institution*," but "*the day of the Sabbath*." We are not forbidden to do work in "*the Sabbath institution*," but in "*the seventh day*." In fact, the phrase, "*the Sabbath*," in this commandment, means neither more nor less than "*the rest*." It is not *here* the name of any institution at all, though it is often thus used in other parts of the Bible. Hence, this Sabbath is "*the Sabbath or rest of the Lord thy God*."

3. Which day of the week is "*the day of the Sabbath*?" No other than that day on which the Lord rested; for the command refers to God's Sabbath. On which day of the week did he rest?

"And he rested on the seventh day." Gen. ii, 2. Therefore, "*the day of the Sabbath*" is the same day of the week on which God rested from the work of creation; and as he rested on the seventh day of the first week, and on no other, the seventh and no other day of every week must be the only "*day of the Sabbath*."

Let it be particularly observed, that God does not say, Remember the Sabbath, or, Remember the Sabbath institution, though this is necessarily implied in the command; but, Remember "*the day of the Sabbath*"—the day on which I have ordained that the Sabbath institution be observed. As if he had said, There is little danger, *comparatively*, that you will forget the fact of my having kept Sabbath; nor is it likely that you will altogether neglect to observe *some day* of rest from your arduous toils, for you will be driven to this by the ever returning demands of your exhausted bodies; but you are, and always will be, in especial danger of forgetting the proper day of the week for honoring me in my own institution. Satan, who takes infinite delight in all kinds of "*will-worship*," while he hates with a perfect hatred every act of strict obedience to my law, will do all he can to persuade you that some other day will do just as well, or even better. Remember, therefore, the day of my Sabbath, and keep the same day holy in every week; for—mark the reason—I have myself rested on the seventh day, and on that account I have blessed and sanctified that and no other day of the week, that you may observe it, and keep it holy, not because it is in itself better than any other day, but because I have blessed and sanctified it.

There is only one day of American Independence; only one day of the Resurrection of Christ; only one day of the birth of any one man; and only one day of Judgment. And why? Because American Independence was declared on but one day; Christ rose on but one day; the same man cannot be born on two different days; and God hath appointed only one day in which he will judge the world. Now, on the same principle, there can be but one "day of the Sabbath" of the Lord our God. If I should say that the day of Christ's Resurrection is not any particular day of the week, but only "one day in seven," you would not hesitate to call me a fool, while my ignorance would excite your deepest sympathy; but when *you* say that "the day of the Sabbath" does not mean that particular day on which the Lord's Sabbath occurred, but only "one day in seven," you expect me to receive your assertion as the infallible teaching of superior wisdom. I cannot, however, so receive it, for the following reasons:—

1. If God had meant "one day in seven," he would have said so. His first and great design, in writing his law on tables of stone, was to be understood by his creatures; but, for more than two thousand years after he gave the law, no human being ever suspected that "the day of the Sabbath" meant anything else than the seventh day of the week, because it was commonly known that that day alone was in reality "the day of the Sabbath." Indeed, this "one-day-in-seven" doctrine is known to have been invented within a few hundred years, with the pious design of accounting for a change of Sabbath, without the necessity of repealing a portion of the moral law. It is a matter of great surprise, that those

pious theologians, who first substituted "one day in seven" for "the day of the Sabbath," did not shudder at the thought of presuming to mend the language of the Holy Ghost.

2. God never blessed "one day in seven," without blessing a particular day. He either blessed some definite object, or nothing. You *may* say, indeed, without falsehood, that God blessed "one day in seven;" but if you mean that this act of blessing did not terminate on any particular day, you ought to know, that you are asserting what is naturally impossible. As well might you say of a band of robbers, that they had killed "one man in seven," while in reality they had killed no man in particular. No, brethren, yourselves know very well, that God had not blessed and sanctified any day but *the seventh of the seven*, prior to the giving of the written law. You know, that if God blessed any day of the week at all, it was a definite day, distinct from all the other days of the week. But this commandment says, that "the Lord blessed the Sabbath-day." Therefore the Sabbath-day must be a particular day of the week. Therefore "the Sabbath-day" is not "one day in seven," or an indefinite seventh part of time. Therefore it is not "one day in seven" that we are required to remember, and keep holy, and in which we are forbidden to do any work; but "the seventh day" of the week, which was then, is now, and will be till the end of time, "the day of the Sabbath" of the Lord our God.

3. No day of the week but the seventh was ever called "the day of the Sabbath," either by God or man, till long since the death of the last inspired writer. Search both Testaments through and

through, and you will find no other day called "*the Sabbath*," or even "*a Sabbath*," except the ceremonial Sabbaths, with which, of course, we have nothing to do in this controversy. And long after the close of the canon of inspiration, the seventh day, and no other, was still called "*the Sabbath*." If you can prove that any one man, among the millions of Adam's children, from the beginning of the world till the *rise of Antichrist*, ever called the first day of the week "*the Sabbath*," you will shed a light upon this controversy, for which a host of able writers have searched in vain.

If you say, that when God speaks of "*the Sabbath-day*," he means "*one day in seven, but no day in particular*," you are as far from the truth as if you said that, when he speaks of Moses, he does not mean any particular man, but "*some one of the Israelites*." Moses *was* one of the Israelites, just as the Sabbath-day *is* one day in seven. But when God says Moses, he means Moses the son of Amram; and when he says "*the Sabbath-day*," he means the seventh day of the week. You *may* give different names to the same object, without interfering with its identity; but to apply the same name to two different objects, and then to affirm that these two objects are identically the same, so that what is predicated of the one must be true of the other, is as though a navigator should discover an island in the Southern Ocean, and call it "*England*," and then affirm that the late work of Mr. Macaulay, entitled "*The History of England*," is a veritable and authentic history of his newly discovered empire. Which would you wonder at most, the stupidity or the effrontery of that navigator?

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THE SABBATH.

BY P. MILLER, JR.

It is said by some, and published to the world through the *Advent Watchman*, that after having searched the Scriptures for years, relative to the Sabbath, the *only* reason they have ever found why the Sabbath was given at all is, that the children of Israel might remember their bondage in Egypt, and their mighty deliverance therefrom.

Well, "*come and let us reason together*" according to the Scriptures; and if we find this position is according to the "*law and to the testimony*," then let us gladly receive it. But if we find it does not harmonize with these, it is like a house built on the *sand*, without foundation, and should therefore be rejected. If the Sabbath was given as a sign, or token of remembrance by which the children of Israel should commemorate their bondage in Egypt, and their deliverance therefrom, then reason seems to say, they needed not another sign, or memorial of the same event. But Ex. xii, 3-11, records the institution of the Lord's Passover, not only to commemorate the passing over of the chil-

dren of Israel, when the Lord smote the first-born of the Egyptians, but to commemorate their deliverance from bondage. Verse 14. "And this day shall be unto you for a memorial; . . . ye shall keep it a feast by an ordinance for ever." Ex. xiii, 9, 10. "And it shall be for a *sign* unto thee upon thine hand, and for a *memorial* between thine eyes; that the Lord's law may be in thy mouth: *for* [because] with a strong hand hath the Lord brought thee out of Egypt. Thou shalt, *therefore*, keep this ordinance in its seasons, from year to year." Verse 14. "And it shall be, when thy son asketh thee in time to come, saying, What meaneth this? that thou shalt say unto him, By strength of hand, the Lord brought us out from Egypt, from the house of bondage." Verse 16. "And it shall be for a *token* upon thine hand, and for *frontlets* between thine eyes: *for* by strength of hand, the Lord brought us forth out of Egypt."

Thus we see, the children of Israel were to commemorate their bondage and deliverance therefrom, by keeping the *Passover*. And unless reason or Scripture can be brought to show that the deliverance of the children of Israel from bondage, was an event of such vast importance, that it needed *two* memorials lest it should be forgotten, then we may reasonably conclude that the Sabbath may have been given for some other purpose, than the "*only reason*," referred to.

Well, let us see. And let us inquire first, for whom the Sabbath was made. Shall we listen to Him who spake as never man spake? "And

he [the Master] said unto them, The Sabbath was made for man." Mark ii, 27. The primitive meaning of the term man, as it is used here, in its general sense is, the human family, which embraces every soul of man, from Adam, until probation closes, at the end of this age, or world. It being established then, that the Sabbath was made for the human family, and not the Jew only, let us inquire *secondly*, when it was made.

Reason says, (the Sabbath being made for man,) that it must have been instituted, or made, as early as in the days of Adam, unless it can be shown that he does not belong to the human family. And with this conclusion agree the Scriptures. Gen. ii, 2. "And on the *seventh day* God ended his work which he had made, and he rested on the seventh day from all his work which he had made." Ex. xx, 11. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it."

These texts of Scripture, with their corresponding ones, give the *only* account of the instituting, or making of the Sabbath, found between the lids of the Bible. Therefore, the *position*, or *platform* on which many stand, that the Sabbath was made for the old Jews only, at Mount Sinai, or in the wilderness of Sin, even, is without foundation; and when the storm, the great "time of trouble" comes, spoken of by the prophets, (those holy men of old who spake as they were moved by the *Holy Ghost*) and recorded, [Deut. xviii, 19; Ps. i, 5; xxxvii, 9,

ment, "Thou shalt not kill," existed. The form of words is different, but the spirit of the law is the same.

With regard to the Sabbath being given as a day of rest, a blessing instead of a yoke of bondage, let us refer again to "the law and the testimony." Ex. xxiii, 12. "Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thy beasts may rest, and the son of thy handmaid, and the stranger may be refreshed." Deut. v, 12-14. "Keep the Sabbath day, to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor, and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor any of thy cattle, nor thy stranger that is within thy gates, that thy man-servant, and thy maid-servant may rest as well as thou."

Luke xxiii, 56. "And they [the disciples] returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." "Remember the Sabbath day to keep it holy." We learn from these Scriptures, that the Sabbath was designed, not only as a day of rest, but as a day of worship. And from closer examination, we find these are not the "*only* reasons why the Sabbath was given at all." Another important reason why the Sabbath was made *for*, and given to man, is, that he might keep it as a memorial of friendship, and evidence of remembrance—a sign, by which man might know and remember the

Lord his Maker, the Creator of the heavens, the earth, and all things that are therein.

Ex. xxxi, 12-14. "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, verily my Sabbaths ye shall keep; for it is a sign between me and you, throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore, for it is holy unto you." Verse 17. "It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."

Eze. xx, 12. "Moreover, also, I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." This sign given by our only Law-giver, has been counterfeited by that power spoken of by the prophet Daniel, symbolized by the little horn, the Papacy, which should think to change times and laws. And this great counterfeiter has succeeded so well in circulating his base coin, that the true, has well nigh been lost among the traditions of men. He has attempted to destroy this sign or mark of our only Law-giver, and to put in its place a sign or mark of his own invention; thus sitting (or claiming to sit) in the temple of God, and showing that he is God, (or above God,) having assumed the power to abolish God's law, and seal, (the keeping of the Sabbath,) and to put in its place his own seal or mark, the keeping of Sunday, which constitutes the mark of the beast; which fact is clearly

brought to light by an examination of the Roman Catholic Catechism on the ten commandments, especially the disposal made of the fourth. This is one of Satan's deepest laid schemes to overthrow the government of the Most High God, the Creator, Preserver and Ruler of the universe.

As the decree of a king has no validity without his signature, seal, or sign, so the law of God without his signature, seal or sign (which is the fourth commandment) is made void. And thus by the device of Satan, man is led to believe that he is free from the law of God, as expressed in the Decalogue. But what saith the Scriptures? Ps. cxi. "All his commandments are sure. They stand fast [are established, margin,] for ever and ever." Matt. v, 17, 19. "Think not that I am come to destroy the law or the prophets; [or prophecies;] I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot, or one tittle shall in no wise pass from the law, till all be fulfilled." Please to remember that the prophecies are spoken of in connection with the law, and that heaven and earth have not yet passed, neither are the prophecies all fulfilled. "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be of no esteem in the reign of heaven." [Campbell's Trans.] "For whosoever shall keep the whole law and yet offend in one point, [or precept,] he is guilty of all." James ii, 10. The law spoken of by James, is the ten commandments, as is clearly shown by the following verse which quotes from the Decalogue estab-

lishing this truth, "that whosoever shall keep the whole law, and yet offend in one precept, he is guilty of all." He has set at nought the King's commandment, and unless he obtains a pardon from the King, he must suffer the penalty of the broken law.

Let us notice a few of the many groundless objections which are made against keeping the Sabbath of the Lord. It is said "that the hand-writing of ordinances was taken away, being nailed to the cross, and that Moses wrote the Decalogue on the second tables of stone with his own hand," therefore the law of God is placed among, and on a level with the hand-writing of ordinances. But let us see. Ex. xxxiv, 1. "And the Lord said unto Moses, Hew thee two tables of stone like unto the first, and I will write upon these tables the words that were in the first tables which thou breakest." Deut. x, 1-4. "At that time the Lord said unto me, Hew thee two tables of stone like unto the first, . . . and I will write on the tables the words that were in the first tables which thou breakest. . . . And he [the Lord] wrote on the tables, according to the first writing, the ten commandments."

Again, it is argued that the Sabbath could not have been binding before the giving of the manna, because, it is said, that seven days before, the Israelites were traveling, and were doing so by the command of the Lord. Well, if this argument is well founded we need not come down to the Christian Era, to find the abolition of the Sabbath. For

if this proves the non-existence of the Sabbath, before the giving of the manna, then we may prove from the book of Joshua, the abolition of the Sabbath in less than forty years after writing, and presenting the law (the Decalogue) on tables of stone. Josh. vi, 2-4, 15. "And the Lord said unto Joshua, See, I have given into thine hand Jericho. . . . And ye shall compass the city, all ye men of war, and go round the city once. Thus shalt thou do six days; . . . and the seventh day, ye shall compass the city seven times. And it came to pass on the seventh day, that they rose early; about the dawning of the day, and compassed the city in the same manner, seven times; only on that day they compassed the city seven times." Thus we find the children of Israel (by command of the Lord,) traveling about the city of Jericho on the seventh day. Therefore, according to the argument, the Sabbath must have been abolished at, or before this time.

Again, it is said, (but not truly as is clearly shown by the quotations already presented,) that neither the Master, whom we are to hear in all things, nor the apostles ever enforced, required or taught us to keep the Sabbath; therefore the Sabbath is not binding on us, still regarding it as a yoke of bondage. But it is true that the prophets, Malachi, Zechariah, Haggai, Zephaniah, Habakkuk, Nahum, Micah, Jonah, Obadiah, Amos, Joel Daniel and others, do not even mention the Sabbath in all their prophecies. Therefore according to the logic of all arguments against the Sabbath, it must

have been forgotten or abolished before their days, and of course it is vain that the old Jewish Sabbath is binding on us. Old Jewish Sabbath did you say? By what authority do you call the Sabbath of the Lord, a yoke of bondage, or the old Jewish Sabbath? It is not even once thus mentioned in the whole Book of inspiration.

But the sabbaths and holy days of which Paul speaks, may all be found enumerated and classified in one chapter. Lev. xxiii, 4. "These are the feasts of the Lord even holy convocations, which ye shall proclaim in their seasons." Lest I weary the patience of the reader too much, I will omit quoting the Scripture recorded in this chapter, only asking you to read the whole of it carefully, and you will find that there are no less than eight anniversary days called holy convocations (or holy days) four of which are called sabbaths, a sabbath, your sabbath &c., beside the Sabbaths of the Lord.

These are the holy days, and the sabbaths or sabbath-days connected with meat-offerings, drink-offerings, &c., of which Paul speaks. Col. ii, 16, May we remember, there are no less than eight annual festivals, or holy days, four of which are called sabbath days, and occur on the 1st, 10th, 15th and 22d days of the seventh month. Thus we see that Paul may well say to his Colossian brethren, "Let no man therefore judge you in meat or in drink, or in respect to an holy day, or of the new moon, or of the sabbath days," without either despising or treading under foot the Sabbath of the Lord. But if you must have a Jewish sabbath,

perhaps it may not be inadmissible to call these annual sabbaths referred to—Jewish sabbaths. But do not forget that one of these sabbaths occurs on the first day of the seventh month, another on the tenth day, and another on the fifteenth day of the same month. And that there are eight days between the first and tenth-day sabbaths; and only four between the tenth and fifteenth-day sabbaths, which facts show plainly enough to any mind that will see, that Colossians ii, 16, does not refer to the Sabbath of the Lord.

Think you that the law of God, embracing his Holy Day, the fourth commandment, may be trifled with? Beware!! What became of the men of Beth-shemeth, even for idly looking into the Ark of the Lord, which contained his Holy Law—the ten commandments, even the despised one which says, “Remember the Sabbath day to keep it holy.” “And he smote the men of Beth-shemeth, (what for?) because they had looked into the Ark of the Lord, even he smote of the people, fifty thousand and three score and ten men.” 1 Sam. vi, 19. Suppose ye that these men were sinners above those who fain would commit sacrilege by robbing the Ark of the Testament of God in Heaven, of its sacred trust, and destroy the seal of the holy law contained therein? “I tell you nay; but except ye repent, ye shall all likewise perish.”

I might notice other objections, but forbear, only saying, that every position taken against the Sabbath, which I have seen or heard, (like those noticed,) is founded on error; and therefore can-

not stand before “the sword of the Spirit.” For “the law of the Lord is perfect:” “the statutes of the Lord are right;” “All his commandments are sure: they stand fast [are established] forever and ever.” Then “let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man.” Therefore it is written, “A good understanding have all they that do his commandments.” And “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Let us remember, that this last quotation is one of the sayings of the Master, whom we are to hear in all things. Acts iii, 22, 23. “For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren like unto me: him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that Prophet shall be destroyed from among the people.”

“Him shall ye hear in all things whatsoever he shall say unto you!!” Then how important that we hear, and try to understand what this Prophet says unto us. For upon hearing and doing these sayings, depends the perpetuity of our future life. Did the Redeemer, when on his mission to a fallen world, say that he had come to take from man the memorial of friendship, the token of remembrance, which God had given him? No. Did he say to man that he had come to inform him that he no longer needed the Rest-day, which God had

made and sanctified for him? No. Did he say that he came to abolish God's law, and that man would no longer be subject to that yoke of bondage, and if man thought he should need a Rest-day any longer, he might choose one for himself—or leave it to Mahomet, or him who should think to change times and laws, to choose one for him? *Not at all.* Well, what does he say? Why, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be of no esteem in the reign of heaven." "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock." Here let us introduce one of the sayings of the Psalmist: "Those that be planted in the house of the Lord, shall flourish in the courts of our God. He is my Rock, and there is no unrighteousness in him." But again: "If thou wilt enter into life, keep the commandments." "He that loveth me not, keepeth not my sayings." And "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love."

Here it is plainly stated by the Son of God, that he kept his Father's commandments. Therefore let us not be found (as some are) taking sides with the scribes and Pharisees, in accusing the Redeemer,

Zion's King, of transgressing his Father's commandments—his holy law, and thus justify these wicked men in "denying the Holy One, and killing the Prince of life, whom God hath raised from the dead."

Should this meet the eye of any who have thus accused him, let me say, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Suffer me also to offer a word of admonition to those, who, to carry out their opposition to the law of God, resort to the low calling of speaking evil of those who are trying to manifest their love to their Maker by keeping all his commandments. (For this is the love of God that we keep his commandments.) And not only so, but attributing the success of their labors of love, to their skill in the art of mesmerism and every evil work.

But having digressed somewhat, let us return and consider the admonition, [Matt. xii, 32; Mark iii, 28, 30,] "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies. . . . But he that shall blaspheme against the Holy Ghost, it shall not be forgiven him; neither in this world, nor in the world to come." What called forth this admonition, from the Master, that Prophet whom we are to hear in all things? "Because they said he hath an unclean spirit." What do the opposers of the holy Sabbath say of those who keep it, "and teach men so" to do? Why, they are led by the spirit of mesmerism," [or Electro Psycholo-

gy,] or "he hath an unclean spirit." What is the difference, if any? We are able to see no difference. Therefore we say, *Beware*, lest you should be "weighed in the balance and be found wanting." For it is written, "If any man among you seem to be religious, and bridleth not his tongue, . . . this man's religion is vain." It is also written, "Howbeit, when the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak, and he will show you things to come." John xvi, 13. Now therefore, may we have grace, wisdom, and the Spirit of truth, to direct us in trying the spirits by the rule which our only Law-giver has given us, which says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light (which is the Spirit of truth) in them."

Rev. xiv, 12. See also Rev. xii, 17. "Here are they that keep the commandments of God, and the faith of Jesus;" hoping by adorning their profession which they have made, with a well ordered life, and by patient continuance in well doing, to have ministered unto them an abundant entrance into his everlasting kingdom.

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BOTH SIDES.

THIS Tract contains a friendly *letter* by E. Miller Jr., and a candid *reply* by R. F. Cottrell. The former thinks that Christians should not observe the Sabbath; the latter teaches that the Sabbath was "made for man" to observe in all dispensations.

The *letter* and the *reply* were both published in the REVIEW, Vol. IV, No. 10. One reason why we give them in this form for much wider circulation, is this: The *Advent Harbinger* for Sept. 24th, 1853, copied from the REVIEW the *letter* without giving the *reply* with it, or even stating that it had been replied to. A singular course this, we think, for that paper which has made such high professions of *free investigation*!

The *Harbinger* states (see its rules of discussion) that "it is open for the free investigation of all Bible doctrines." Then why give one side and suppress the other, as in the case of the *letter* and the *reply*? If it be said that the Sabbath is not a "Bible question," then we ask, why give one side of it? Does not common honesty say, in a case like this, Give both sides or none? The REVIEW gave *both* the *letter* and the *reply*, that its readers might compare them, and decide for themselves. The *Harbinger* gives but one side, with the following note, calculated to deceive its readers relative to the Lord's Sabbath, and prejudice them against the REVIEW and its conductors. Let the candid judge whether acts of this kind are not more worthy a Catholic Priest, than a Protestant Editor, who has for years been talking of *free investigation*!

"We have repeatedly published that if the advocates of the Jewish Sabbath would present one plain declaration from the Bible that Christians are required to keep that day, we would believe. By the equivocating course the conductors of the *Review* have taken in the matter, by asking us to produce the same kind of evidence on other subjects, they have tacitly acknowledged that the *Bible* does not furnish *one* plain declaration that it is the duty of Christians, or any body under the Gospel dispensation to keep the Jewish or Seventh Day Sabbath. We have considered their evasive offset to our unanswerable request unworthy of notice. Bro. E. Miller, Jr., however, has given the following able article in reply to their quibbles. It may subserve the cause of truth, and we therefore copy it from the *Review* of September 13."

In reply to this note we would say that the *REVIEW* teaches the weekly Sabbath mentioned in both Testaments, which is certainly binding on Christians, unless it has been abolished. The *Harbinger* affirms that the Sabbath has been abolished. *This* it should prove. The *REVIEW* has justly called for proof in the following request.

 A REQUEST.—Those who teach that there is no Sabbath for the gospel dispensation, are requested to give us one plain text from the New Testament that teaches that the seventh-day Sabbath has been abolished. When any one will do this, we will notice it in the *REVIEW*.

This request has been repeated in eight or ten numbers of the *REVIEW*, the last four months, yet no one has presented the text or texts that declare the seventh-day Sabbath abolished.

But the *Harbinger* says that if the advocates of the Sabbath would "present one plain declaration from the Bible that Christians are required to keep that day, we would believe." The mocking priests said of Jesus, "Let him now come down from the cross, and we will believe him." Jesus did not come down from the cross to remove their doubts; neither has the great God repeated the fourth commandment a second time in the New Testament, for fear the caviler might have a chance to cavil. Why should a

second edition of the Sabbath law be given, unless the first were abolished? The request of the *Harbinger* is unjust. When it will prove by plain testimony the first edition of the fourth commandment abolished, then we will either show a second edition from the New Testament, or give up the Sabbath. We teach the Sabbath of the Bible. Let those who assert that it is abolished, produce one plain text to prove their assertion. This is a reasonable request. Will they produce the text?

We want none of their inferences from 2 Cor. iii; Rom. xiv; Col. ii, 14-17, which have been a hundred times repeated. They should not be allowed in a case like this. God gave the Sabbath law in the plainest language possible; and no man should be convinced that it has been abolished, unless he can find testimony as positive and plain, coming from as high authority.

Rom. xiv, does not mention the Sabbath. 2 Cor. iii, speaks of two ministrations of the law of God. That the ministration of death could be abolished, and give place to the ministration of the Spirit without affecting the law, is evident. Col. ii, 16, reads, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon or of the sabbath-days." That these sabbath-days, or sabbaths, here associated with meat, drink, holy day and the new moon, are the annual sabbaths of the Jews, associated with the same ordinances in Lev. xxiii, is perfectly plain. The text has no reference to the Sabbath of the Lord our God. But admitting that the seventh-day Sabbath is meant, then what is gained? Verily nothing; for not a word is said about its being abolished. Men may infer that the Sabbath is included in the "hand-writing of ordinances," mentioned in verse 14, or that it is referred to in verse 16; but such inferences should not be considered of the least weight in such a case as this, in the absence of plain and direct testimony.

Behold the display of Divine Power at the giving of the ten commandments. The smoke ascended from Mount Sinai as the smoke of a great furnace; the lightnings flashed, and the thunders of Jehovah rolled down its base. God had descended upon it in awful grandeur, to speak in the ears of all the people the ten precepts of his holy law. These precepts were of such a character, of such vast importance, that the great Law-giver did not leave them for man to write; but with his finger engraved them in tables of stone. Behold them placed in the beautiful ark, overlaid and inlaid with the purest gold. Mark well the victories won by Israel, when with the ark of God they crossed Jordan, marched around Jericho, and went forth to battle. See the ark put in the Most Holy of the earthly Sanctuary. It was the center of their religious system, it was the glory of Israel. The fourth commandment was in that ark; and for its violation the greatest curses are pronounced by the prophets; and for the observance of the Sabbath, the greatest blessings are promised. And how preposterous the supposition that the Almighty, through his Son Jesus Christ, should abolish his Sabbath, without giving one plain testimony to the fact in the Book of Inspiration. And how awfully presumptuous for men to go on in violation of the fourth commandment, and risk their eternal salvation upon mere inferences!! May God help the reader to feel the force of the truth we are here stating.

And we should not expect that such a momentous event as the abrogation of God's law, or even the Sabbath precept, would take place without being foretold by the prophets. God by the prophets has not only revealed the great events connected with his people, or in which his people have a special interest, but has by them pointed out those events which are more minute.

Now, if the Lord's Sabbath has been abolished, where have the prophets foretold the event? "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos iii, 7. As none of the prophets have foretold the abolition of the Sabbath, and as none of the apostles have recorded such an event, we are certain that no such event ever occurred.

To trample underfoot the fourth commandment because it is not given a second time in the New Testament, and to teach its abolition, with nothing but unwarrantable inferences from a few texts that do not mention the Sabbath of the Lord, is the height of presumption.

LETTER.

FRIEND WHITE:—Being casually thrown in contact with your paper, for June 23d, I noticed an article from R. F. Cottrell, under the caption of "The *Harbinger's* rule of Duty." He quotes the *Harbinger*, "Give us one plain direct passage from either the Old or New Testament that reads that either Jew or Gentile *christian* is required to keep the seventh day" &c., and says, "this is the rule by which the *Harbinger* decides that it is not duty to keep the Sabbath;" and to show the invalidity of the rule, says: "Give us one plain direct passage that reads that either Jew or Gentile *christian* should not kill, or steal, or bear false witness. One such passage cannot be found." I wish to test this assertion, and the validity of the "rule" spoken of. In order to do this, let me state two important facts, viz:

1. The law from Mt. Sinai—or the rule of life for the people of God, as given in the law, and in the prophets and in the Psalms, is given to Israel, and forms the rule of moral obligation for that dispensation.
2. The rule of life as given by the apostles is the rule of *christian* life.

The past dispensation is familiarly called the Jewish or law dispensation; and the present, the *christian* or gospel dispensation. If in the past dispensation, one not of the twelve tribes, would secure the favor of God, he must become a Jew

by being circumcised, and submit to obey the then rule of life. If one, whether Jew or Gentile, will now secure the favor of God, he must become a *Christian*, and submit to the rule of life given by the apostles.

Now let us see whether we have any direct prohibition of killing, stealing, &c. 1 Pet. iv. 15. "But let none of you suffer as a murderer, or as a thief." 1 John iii. 15. "And ye know that no murderer hath eternal life abiding in him." Rev. xxi. 8. "And murderers . . . shall have their part in the lake that burneth with fire and brimstone." Gal. v. 21. "Murders" are reckoned among the "works of the flesh," and such shall not inherit the kingdom of God.

Eph. iv. 28. "Let him that stole steal no more." Ver. 25. "Wherefore putting away lying, speak every man truth with his neighbor." Col. iii. 9. "Lie not one to another." Here is the prohibition of the things specified in varied language; more examples of which might be brought, besides, some instances where the apostles have quoted the ancient commands, touching these things, in form, as in Rom. xiii. 9. Let not your correspondent try (as appears from his short article he will) to maintain his assertion by saying the word *christian* is not found in one of these passages. The apostles were each writing to *christians*, hence the passages do without note or comment, prohibit *christians* doing the things specified. If your correspondent thought that the *Harbinger* demanded that the passage enjoining the Sabbath should contain the word *christian*, his argument is excusable otherwise, it is an unworthy cavil. I will say, when you will produce the passage, addressed to the people of God since the establishment of the order of this dispensation, either enjoining the Sabbath in direct language, or reproving its violation, I will keep it. Doubtless this was the intention of the *Harbinger*.

Yourselves, Friend Editor, quote in reply to the same passage from the *Harbinger*, "Remember the Sabbath day to keep it holy," and "the Seventh day is the Sabbath," and refer us to the law for the passages. No one disputes that the people of God in that dispensation were required to keep the Sabbath; but it devolves upon you to show that it is required of them in this. Bring the requirement as addressed to *christians*.

Both you and Friend Cottrell, quote, "The Sabbath was made for man," and infer that it was made for all men's observance: but to give any force to this inference you have to assume that man cannot be profited by the Sabbath except by his individual observance of it. This you should prove. I

conceive that man as a race can be abundantly profited by it, while its observance was only enjoined upon one dispensation.

Please receive this as a friendly note from one who has not a shadow of a doubt but you are in error in your views of the Sabbath. Give it a place in your *Review* if you please, and if it is reviewed fairly, the writer will be happy to read and profit thereby.

Yours in hope of the Kingdom of God,

E. MILLER, JR.

Middlebury, Elkhart Co., Ind., July 29th, 1853.

REPLY.

FRIEND MILLER:—I feel a pleasure in replying to your kind epistle arising from the hope that my labor will not be in vain. Cheerfully would I devote my time to converse with one who has not "a shadow of a doubt" of my being in error on the Sabbath question. This perfect freedom from doubt is evidence, to my mind, that you have not carefully examined the evidences in favor of the Sabbath. Perhaps you might, in truth, adopt the language of Bro. A. J. Richmond as follows: "But from reading the *Harbinger*, and hearing but one side of the subject, and neglecting to examine it closely for myself, I had concluded that it was a 'yoke of bondage' and 'done away.'" But if you have carefully read the article in the *Review* of Aug. 11th, to which your attention was invited, perhaps you are not so free from doubts as you were.

In stating what you call "two important facts," you admit that the law from Sinai was the "rule of moral obligation for that dispensation." Bear with me, for I *must* exclaim, Who hath bewitched you, that you should think that the rule of moral obligation can be changed, without a change in the relation existing between man and his Maker! Is God changeable?—Could he make a better moral rule at the commence-

ment of the gospel dispensation, than he could when he formed the first man? Can he improve his original law, which the inspired Psalmist pronounced "perfect," by abolishing one tenth part of it? And would he make known through the agency of man that he had changed that law which he spoke with his own mouth, in the hearing of all Israel; or that he had abolished it and given a new "rule of moral obligation" in its stead.

After stating your two "facts" you speak of the different ways by which men might "secure the favor of God" in different dispensations. To *live* in favor with God, and to *secure* his favor are two things. Why is not man in favor with God? Because he is a sinner. What has made him such? Transgression of God's law; for "sin is the transgression of the law." Man is a sinner. He has lost the favor of God, and is justly exposed to the penalty of the law, which is death. There is no salvation for him unless God should abolish his law, or make another law by which he may be forgiven, and thus restored to favor. This second law is the same, in one sense, in both dispensations. That is, it consists of faith, repentance and obedience to certain rites, which are outward acts expressive of faith and repentance. In another sense it differs much in the two dispensations. In the former dispensation the faith was in a promised Messiah, and was accompanied by obedience to typical rites; in the latter, the faith is in a Messiah already come and sacrificed for sin, (transgression of the first named law,) and shown forth by corresponding obedience to commemorative rites or institutions. For example: In the Jewish dispensation the sinner must offer an animal, the blood of which must be shed; in the Christian age, he must be buried by baptism. The language of the former was, God will provide a sacrifice for sin; the latter declares that Christ died for our sins, was buried and rose again for our justi-

fication. Repentance is the same in both dispensations. It consists not merely in sorrow, but in breaking off from sin (transgression of the first law) by righteousness. (Obedience to that law.) Sorrow is not repentance; but godly sorrow *worketh* repentance, or *reformation* not to be repented of.

"Repentance is to leave the sins I loved before,
And show that I do truly grieve, by doing so no more."

Thus we see that, in order to save sinners, there must of necessity be a second law, or the first must be abolished. I have shown that this second law in the new dispensation, differs from the corresponding law in the old. Consequently they are distinguished from each other in the New Testament; the former being designated as "the works of the law," the latter as the hearing, or obedience of faith. Did God abolish the first law, to save all mankind *in* their sins? or did he institute a second law, to save believers *from* their sins? Does forgiveness of sins entitle the forgiven to a right to commit the same thing again? Mark! Christ did not die to redeem man from the transgression of a law given by the apostles after his death, but to redeem him from sin against a law already in existence.

By moral law, or "rule of moral obligation," I understand the first, or original law, the law man would have kept had he continued in favor with God, and which he must keep, if he is restored to his favor. By ceremonial or ritual law I understand the second, —the law which recognizes man as a sinner, and is a means of restoring him to favor. Viewing it thus, I am surprised when I hear any one speak of a change in moral obligation. To my mind, it seems equivalent to a change in God himself—that he has grown wiser since making his first attempt at a perfect rule of life.

The Sabbath is a part of the original law. It was made before man sinned. And *how* was it made?

God rested upon it, and then blessed and sanctified it, *because* he had rested upon it. If you can show any other time and manner of making the Sabbath, you are requested to do so. In regard to the expression of our Saviour, that the Sabbath was made for man, the learned have informed us that in the Greek, the word *man* is qualified by an "untranslated" article. That article, when translated, is the definite article *the*. So, in the original language, the passage reads, "the Sabbath was made for *the man*;" and as there was but one pair of human beings at the time when it was made, we cannot be at a loss in regard to the man for whom it was intended. This shows that the Sabbath was not a Jewish institution; and whether Adam could have been benefited by it, without observing it, you will, of course, enjoy your own opinion.

We have found a necessity for the two laws in the nature of things as they exist—man a sinner, and God willing to save him. Now if we can find the two laws in the Bible, the testimony, to me, will be sufficient. God spake ten commandments with his own voice, and wrote them with his own finger in tables of stone. Moses wrote the ordinances of the Jewish church in a book. The first is called "the law of God"—the commandments of God;" the second, "the law of Moses." and "the law of the Lord, given by the hand of Moses." The tables are called "the tables of the covenant;" the book is called "the book of the covenant" and "the book of Moses."—Ex. xxxi, 18. Deut. xxxi, 24-26; ix, 9-11. 2 Chron. xxxiv, 30. Mark xii, 26.

The term law in the New Testament sometimes means one of these laws, and sometimes the other; the context always determining which is meant. Rejecting the idea of two laws, and claiming that the word law always means one and the same thing, will you show how to reconcile or harmonize the following scriptures.

The law of a *carnal commandment*. Heb. vii, 16.

We know that the law is *spiritual*. Rom. vii, 14.

The priesthood being changed, there is made of necessity a change also of the law. Heb. vii, 12.

Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till *all* be fulfilled. Matt. v, 18.

Having abolished in his flesh the enmity, even the law of commandments contained in ordinances. Eph. ii, 15.

Think not that I am come to destroy the law.—Matt. v, 14.

Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, (*margin*, laws of truth,) good statutes and commandments. Neh. ix, 13.

Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, (*had* done these things before the giving of the law at Sinai,) and their eyes were after their father's idols; *wherefore* I gave them *ALSO* statutes that were not good, and judgments whereby they should not live. Eze. xx, 24, 25.

Peter calls "the law of Moses" a yoke "which neither our fathers nor we were able to bear." Acts xv, 5, 10.

Paul says, I delight in "the law of God" after the inward man. Rom. vii, 22.

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. Gal. v, 4.

The doers of the law shall be justified. Rom. ii, 13.

When the priesthood was changed, from the typical to the antitypical, there was of necessity a change of the law. What law? Not the original, royal law of ten commandments, for that can never change.—The idea that the fourth commandment was fulfilled

by Christ, and consequently abolished, is false; for that law does not pass away by little fragments.—One jot or one tittle shall in no wise pass from the law, till all be fulfilled. So if fulfilling it does it away, it will all be fulfilled, and all go together.—But the context shows that all the *prophets*, must be fulfilled before one particle of the law can pass.—James informs *Christians* that, if they fulfill the royal law, they “do well.” He also tells them that “*whosoever* shall keep the whole law, and yet offend in one, he is guilty of all.” And lest any should mistake the law of which he speaks, he immediately quotes two of the ten commandments. James ii, 8–12. The first law then is not changed: we must therefore look to the second. The ritual law, we have seen, is changed from a typical, to a commemorative character. It is now known as “the gospel” or “the faith.” Sin is still the transgression of the law, and the wages of sin is death. To escape this penalty, and “secure the favor of God” a person must be obedient to the faith.” “He must become a *Christian* and submit to the rule” *submitted to* and taught “by the apostles.” He must “delight in the law of God, after the inward man”—keep the whole law, and not offend in one precept lest he become guilty of all. “For there is ONE lawgiver, (not twelve) who is able to save and to destroy.” James iv, 12.—“Here are they that keep the commandments of God and the faith of Jesus.” The commandments are one thing, and the faith is another. The apostles taught them both. Says Paul, Do we then make void the law through faith? God forbid: yea, we establish the law. Rom. iii, 31. In no way could the immutability of the law of God be more effectually established, than by the death of the Son of God to redeem man from its penalty. If the commandments could have been abolished, Jesus need not have died; but he died for our sins—for our transgression of the

law! What gratitude is due to God for his exceeding love! and how can we demonstrate our gratitude better than by breaking off from our sins and keeping that holy law? Says David, The law of the Lord is *perfect* converting the soul. (Turning the soul from transgression to obedience, from sin to holiness.) Says James, But whoso looketh into the *perfect* law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. O how love I thy law! says David; it is my meditation all the day. I delight in the law of God after the inward man, responds Paul. Says David, ALL his commandments are sure, they STAND FAST FOR EVER AND EVER. It is easier for heaven and earth to pass, than for ONE TITTLE of the law to fail, says the Lord Jesus.

With all the testimony of Jesus and the apostles to the perpetuity and immutability of Jehovah's whole law of ten commandments, who can be so stubborn, as to refuse to keep the fourth, or any other commandment, because it is not given a second time, in the New Testament? The apostles frequently quote from the commandments, as a standard law; but they never re-enacted one of them, for the very good reason, that none of them were ever abolished. Do you still ask why there is not more testimony, for the Sabbath in the New Testament? I answer in the language of Bro. White. Speaking of the fulfillment of the signs in the sun, moon and stars, he says: “God has never revealed his truth to man in a manner to compel him to believe. Those who have wished to doubt his word, have ever found a wide field in which to doubt, and a broad road to perdition. While those who have wished to believe, have ever found everlasting rock on which to base their faith.”

I feel perfectly satisfied with the evidence given for the Sabbath in the New Testament. I have no desire

for one word to be added to it. The Lord does all things well. He has suffered the Man of sin to exalt himself above God, and dictate laws to the world; but he will, ere long, vindicate his own truth. The Lord Jesus will be revealed from heaven, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. For *two* reasons the wicked are condemned. 1. They know not God. (The Father.) 2. They obey not the gospel of our Lord Jesus Christ. (The Son.) How do we know that we know God? Let an Apostle answer. "And hereby do we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John ii, 3, 4. The Sabbath, in particular, is a sign of the knowledge of the true God. "Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. xx, 20. So we see, that while the "remnant" keep both the commandments and the faith, the wicked are condemned for rejecting both. Happy will he be who has a part with the remnant. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

You have pronounced my argument, respecting the *Harbinger's* rule, "excusable;" for I understood him to mean as he said. The demand was, that the passage should read that either Jew or Gentile Christian is required to keep the seventh day. And lest he should be misunderstood, emphasized the words, *reads* and *Christian*, giving them in italics. Besides this, after the *Review* had quoted some texts for the Sabbath, the *Harbinger* replied, "Not a word is said or intimated about *Christians* in the texts quoted." He did not say that these words were not *addressed* to Christians, but judges that the *Review* intended to

make the texts read, *Christians*, remember the Sabbath day, &c.

I admit that the apostles addressed themselves to Christians, and forbade, not only killing, stealing and lying, but the violation of every precept of that law which said, Thou shalt not kill. James ii, 10, 11, see margin. Jesus addressed himself to "his disciples" and said, Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. *Who-soever* includes every body. *Therefore* signifies a conclusion drawn from what he had just affirmed of the perpetuity of the entire law, and shows that the law and the commandments are one and the same thing. *These* commandments refer to the commandments existing at the time, and not to *those* commandments "given by the apostles" some years afterwards. The fourth commandment of the law required the observance of the Sabbath. It was connected with "good statutes" by God himself, being written with his own finger in the midst of them. What therefore God hath joined together, let not man put asunder. Amen!

Be assured that all I have said proceeds from the kindest feelings; and if you, or any one else, can profit thereby, my object in writing will be attained.

Yours in hope of meeting all the saints in the kingdom.

R. F. COTTRELL.

Mill Grove, N. Y., Aug. 18th, 1853.

IT'S JEWISH.

WHEN we present God's holy law,
And arguments from Scripture draw;
Objectors say, to pick a flaw,
"It's Jewish."

Though at the first, Jehovah blessed,
And sanctified his day of rest;
The same belief is still expressed—
"It's Jewish."

Though with the world this rest began,
And thence through all the Scriptures ran,
And Jesus said 'twas *made for man*—
"It's Jewish."

Though not with Jewish rites, which passed,
But with the moral law 'twas classed,
Which must endure while time shall last—
"It's Jewish."

If from the Bible we present
The Sabbath's meaning, and intent,
This answers every argument—
"It's Jewish."

Though the disciples, Luke and Paul,
Continue still this rest to call
The "Sabbath-day," this answers all—
"It's Jewish."

The Gospel Teacher's plain expression,
That "Sin is of the law transgression,"
Seems not to make the least impression—
"It's Jewish."

They love the Rest of man's invention,
But if Jehovah's Day we mention,
This puts an end to all contention—
"It's Jewish."

R. F. C.

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A TRUE PICTURE;

OR

DESCRIPTION OF THE STATE OF THE
CHURCHES.

BY ROBERT ATKINS.

THE following thrilling extract was published in 1844, and formed No. xxxix of the *Second Advent Library*. It is stated on the title page of that Tract that it is "extracted from a discourse recently preached in London."

EXTRACT OF A DISCOURSE.

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately." Luke xii, 35, 36.

PREACHING in ceiled houses, Sabbath after Sabbath, to the same congregation, appears to me little better than a mockery, when the awful state of Christendom arises before me, overshadowed, as it is, with the cloud of Almighty vengeance; and yet, were I to pursue the course that best accords with my present state of feeling—were I to cry aloud throughout the streets and lanes of this city, day and night, Wo, wo, wo to the inhabitants—wo to the corrupters of the pure gospel of the blessed Jesus, I should be regarded as a fanatic.

ical maniac; and, at the sacrifice of future usefulness, would only secure the lamentable satisfaction of having borne my testimony against a degenerate age, and an apostate church. My beloved hearers, I am well aware that the glance that I have taken, at this most alarming and exciting subject, is but ill calculated to prepare my mind, at least, for the deliberate investigation of the important doctrine which I have purposed to bring before you; but depending for help, whence alone true help can come, I proceed to the consideration of my subject; and, that your minds may not be confused by a variety of matter, I shall confine myself, in the present lecture, to the delusion that prevails respecting the state and prospects of the church and the world.

What is the opinion that the churches of the present day entertain of themselves, and of the world?—My hearers, am I not stating a truth, when I say—Go where you will, either to the platforms of Bible Societies, or Missionary Societies, or to the pulpits of Churchmen or Dissenters, and you will hear one uniform tale of the increasing piety, and of the extending success of the gospel. You will almost be persuaded that the ministers and the churches are as holy and as zealous as they well can be—that the world is mending every day, through the influence of religious example, and that we may shortly expect the triumph of the gospel—the fulfillment of the promise that the whole earth shall be filled with the glory of the Lord. Now, without stopping to inquire what influence such statements as these, or such opinions, howsoever modified, of the church and of the world, are likely to produce upon either, let us see how they accord with Scripture and with fact. It is plainly stated by our Lord, that, until the end of the present dispensation, there should be the co-existence of Christianity and anti-Christianity—that the tares should grow together with the wheat until the end of the age

—not the end of the *world*, as it is rendered in our translation; and, if this be true, when shall every knee bow, and every tongue confess that Jesus is the Lord?—When shall righteousness cover the earth, and when shall the earth be filled with the glory of the Lord? Most certainly, if Christ's declaration is to be taken, not during the present dispensation.—The Apostle Paul informs us that iniquity, which, at the beginning of the dispensation, only worked by way of mysteries, in the latter days would assume the character of an actual manifestation. In his second epistle to Timothy, he also declares that, in the last days, perilous times shall come; or men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good—traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof—ever learning, and never able to come to the knowledge of the truth; men of corrupt minds, reprobate concerning the truth; evil men and seducers, waxing worse and worse, deceiving and being deceived. And the apostle Peter gives this addition to the awful picture:—There shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming? Here, you perceive, my hearers, you have two descriptions of the last days, that is, of the present time, as widely different as two descriptions can possibly be; the first is of man's drawing, and the second of God's. Which of the two will you believe? But, lest there should be any mistake, let us fairly and honestly inquire whether this description of God's giving, actually corresponds with the present state of the churches and of the world; and, in tracing the correspondency, may God carry conviction to every one of your minds, as he has done to

mine. And now, if we want a standard whereby to judge of the apostasy of the present churches, we must take the church of Christ when the apostatizing spirit was least manifested, that is to say, in the apostolic age. With this pattern in our eye, where, I ask, are the gifts of the Spirit? Where is the confidence and brotherly love that made all things common?—and where is the selling of all that we have, and becoming a disciple of the Lord Jesus? Where has the spirit of self-denial and of cross-bearing fled? Where is the taking joyfully the spoiling of our goods?—Where is the persecution that all who live godly in Christ Jesus shall endure, and where is the being hated of all men for Christ's sake? Alas! alas! my brethren, the gifts of the Spirit are gone, and, I fear, most of the graces have gone with them; and, as to suffering and reproach, to which the church is called, such things have long been mere matters of history. But this general mode of remark will do little, I fear, in bringing conviction to the mind; let us at once go to the churches and take their members individually, and compare the Christian of the present day, with Christ; and where, let me ask, O! where will you find almost one feature of resemblance? There are none of you ignorant of the fact that our Lord, while in the world, not only made an atonement for sin, but he also set us an example, that we might tread in his steps. He knew what was in man; he knew what would be his most dangerous besetment, that is, the love of the world, the love of creature comfort, the love of ease, and of a present resting-place. To guard against this besetment, he chalked out a course for his followers, and for his church; and, let me tell you, it is the only one that can be safely followed: and what is this course? He became a pilgrim and sojourner in a strange land, and would not have so much of this world as even a place whereon to lay his head; he took no thought for the mor-

row; he made no such inquiries as these: What shall I drink, or wherewithal shall I be clothed; and, in praying to his Father, he could honestly, and with a sincere heart, say, give me this day my daily bread. My hearers, whatever apostate churches may say to the contrary, every Christian is bound, by our Saviour's example, and, what is more, God's positive command is upon him to walk in these very steps, and to observe the very same rule.

Oh! my hearers, find me a follower of Christ, find me a true pilgrim, a genuine sojourner, a man that is truly a stranger in this evil world, find me the man whose conduct tells the world he is living for eternity; find me the church who lay it down as a rule, that, for the sake of thoughtless, world-loving, comfort-loving, and pleasure-loving sinners, their ministers and members shall uniformly preach the following truths, by their lives and by their conduct: Men are probationers for eternity; the world is man's worst enemy; the world has damned millions of souls, and is damning millions more at this very moment.—Renounce the world, come out from the world, beware of the world, overcome the world. I hesitate not to say, such a man, such a church is not to be found; the truly righteous are diminished from the earth, and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature-comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach, not to speak of suffering in the flesh, as an evil that they are justified in using every means to evade: they are called to endure hardness as good soldiers of Christ, but, to a man, they love softness and ease; they are called to bear a testimony for Christ, to endure persecution, and to rejoice in tribulation, but they take good care to keep out of the way of both when they can. They are called to weep

and to mourn, and are promised a Comforter; but they prefer to be without the Comforter, rather than have the mourning. Apostasy, apostasy, apostasy, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but, alas! they cry, We are rich, and increased in goods, and stand in need of nothing; and thus, blasphemy is added to apostasy. My beloved hearers, do I speak too strongly, have I overdrawn the picture? Come with me to Lambeth Palace, tell the number of its turrets, count its splendid halls and its painted chambers, give a tongue to these appendages of state, these contributors to luxury, and say, oh! say, What are all these calculated to teach a pleasure-loving and a world-loving sinner? Go to the salaried dissenting preacher, who has found a resting place in his five hundred, or his one hundred a year, and see whether his stipulated income, or the round of duty for which it is paid, will give you any just idea of the leader and the exemplar of Bible pilgrims. Go to the opulent professing churchman, or the wealthy deacon, go to the *Christian* merchant, or the *Christian* shop-keeper, and learn the church's comment on the two notable commandments of our Saviour, "Lay not up treasures on the earth," and "Labor not for the meat that perisheth." Where, oh! where is the world-hater, the money-despiser, the cross-lover to be found? Where is the Bible sojourner, the Bible probationer for eternity, the Bible sufferer for Christ's sake—Christ's living epistles, which sinners may read? Where have they their hiding-place? My brethren, my brethren, the whole gospel system, and the very gospel object is perverted, and yet am I censured as a reviler for calling the churches apostate. The churches do not know that iniquity is working in the way of mystery—the churches do not know that Satan's method of damning souls is by giving them much that has the ap-

pearance of good—that he will go the length of making a three-parts Christian to keep the inquirer in peace, that he may thus not only make his damnation more sure, but also bring deeper reproach upon Christ and his cause. Is the witness of the Spirit a thing inquired after? The sinner shall have it, but it will be counterfeit. Is peace, is joy, is a praying or preaching gift wanted? They shall be given, but remember, they are blessings and gifts too frequently of Satan's giving. Holiness of heart, and Christ's example, are the only things that Satan fears; and all partial piety, and half-hearted Christianity, are Satan's glory, and the church's shame. My hearers, I have given you a short sketch of what are called the Christian churches of the day, who are going to convert the world by their preaching and their example. Do I revile them? Nay, but, according to the light which God has imparted to me, I feel myself called upon, fearless of all consequences, to bear my testimony against them, for the honor of Christ and his cause, as a warning to the deluders, and for the benefit of the deluded; and it is my constant prayer, that they may awaken to a sense of their real condition, and humble themselves before God, from whom they have awfully apostatized, ere the vials of Almighty wrath give indisputable evidence that the measure of the iniquity of the Gentile church is full.

My brethren, were I to attempt to draw the character of the churches of the day in full, of the churches who, according to their own account, are to be the honored instrumentality of evangelizing the heathen, and filling the whole earth with the glory of the Lord, the sun would go down upon us before one hundredth part of their corruptions and abuses could be brought before you in detail; even mere natural men and avowed infidels have but to direct their eye towards them, and the feeling of disgust is created, and the cry of shame is extorted, because of their party bickerings

and their unchristian animosities; but, with the record of their unhallowed contentions, or with the abuse of the powers they possess, and their aspirings after more, I have, at present, nothing to do; it is enough for my purpose simply to point at their apostasy from primitive purity and primitive simplicity, and their total want of primitive power. Alas! alas! the gospel-perverting nature of their conduct and operations, their worldly-mindedness, their spiritual darkness, their self-conceit, their party-spirit, their secularizing policy and utter selfishness, their having the form of godliness without the power, and their ever hearing and never coming to the knowledge of the truth, all, all about them, and of them, and in them, but too strongly mark them out as the prepared and the preparing objects of Almighty vengeance. Startling though the language be, I dare not hesitate to use it; God has forgotten to punish, if his arm be not lifted up against them, and mock piety is no longer offensive to a holy God, if the hour of their destruction be not nigh at hand. I fear much that the unconverted and backsliding portions of every Gentile church, I mean of the churches of the day, will laugh at this testimony, which I consider it my duty to bear against them; for they have closed their eyes, they have shut their ears, they have hardened their hearts, and God has given them over to their strong delusion; they are believing a lie, and they will assuredly be damned, because they have obeyed not the gospel, because they have held the truth in unrighteousness; but, blessed be God, there are some in every church, a small remnant, a little flock, whose eyes are still open, who weep and mourn over the general defection, who know the voice of the Spirit: and to them I address the admonitory language of my text, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he com-

eth and knocketh, they may open unto him immediately."

But, my dear hearers, I must take my leave for the present of the rich churches, the churches that are possessed of goods, the churches that can reign without Christ, the churches that love not his appearing, the churches that scoffingly cry out, Where is the promise of his coming; the anti-Christian, apostate Gentile churches, who are fitting themselves for the fire with which God will shortly plead with them; and I shall now direct your attention for a few moments to the awful state of the world, which the divines of the day would have you believe is improving in manners, and in spirit, through its intercourse with the churches which I have just been characterizing as apostate. But where, oh! where shall I begin? The heart sickens the moment that the eye falls upon the mass of iniquitous abomination that lies before it.—Take the Christian country in which we live, or, it may be better for our purpose, the Christian city in which we dwell, (London,) I ask, is it an improvement upon heathenism, to see a court at the opera on Saturday night, and at the sacramental altar on the Sunday morning? Are balls, and concerts, and theatres, and race-courses, places of preparation for the judgment-seat, and places of training for the mansions of the blessed, and for the eternal companionship of a holy God? Were there not a Bible in our land, could the iniquities of the heathen be more gloried in than they are? And yet, this is the capital of the world, which is so wondrously improved by the influence of Christian example. Take your Bible in your hand, and place your finger upon that portion of it which says, "Remember the Sabbath day and keep it holy," and go throughout the streets and markets of this city; and if your heart does not sink within you, and if your spirit does not fail you, you have neither the heart nor the spirit of a Christian. On

any Sabbath throughout the year, take your stand in Hyde Park, and see how daring and impiously the bulk of our nobility can insult the God of heaven.—In front of every equipage, I can see in my mind's eye an angel of the Lord crying aloud, for God's sake, and for our own sake, "Remember the Sabbath day and keep it holy;" and I can hear the infatuated worms reply, "Onward, onward, who is the Lord that I should obey his voice?" Shall I speak to you of whoredoms? There are eighty thousand public prostitutes within the precincts of this wicked city, and who can count the number of the secret ones! drunkenness, dishonesty, swearing, and lying, and every kind and manner of abomination, have uncontrolled license; and there is not a street, lane, or neighborhood, that has not a polluted moral atmosphere.—This, my hearers, is but a slight etching of our Christian city, of our improving world, of the wicked harlot with which the Gentile churches have been shaking hands, nay, committing open whoredom, for fifteen hundred years. Tell me not, by way of palliation, that the persecuting spirit of the world is gone; the truth is, Christ is gone; there is no Christ in the churches to persecute. And as to the individual Christian, there is too little of the image of Christ, and of the power of Christ there, to excite either the jealousy of Satan, or the malice of the world. Be assured, my dear hearers, whatever Christians of Satan's making may say to the contrary, a God-despising, Christ-rejecting Spirit-resisting world, doth not lack malice towards Christ and his followers.—Let any minister of Christ fully take his Master's ground; let him begin at the palace, and, coming down through the members of the administration, the houses of parliament, the bishop's stalls, and the chairs of justice; let him tell every man, plainly and honestly, what he is, what he is doing, and where he is going—and you will soon see the arm of the law

stretched out against him; and let the efforts of this faithful minister be zealously backed by a few equally bold and resolute denouncers of iniquity, let one fair stand be made for Christ and for God, and you will quickly behold the fires of Smithfield re-kindled, or some other more civilized invention in active operation, to rid the land from troublesome, soul-alarming, and Satan-disturbing disciples of Christ. But why should I keep my eye, and yours, so long fixed upon the world? did not the first glance satisfy you all, that it was ripe for destruction? It is true, God is a long-suffering and a merciful God; but what can he do, that he has not already done? And, after having done everything that was consistent with his own nature, and with man's position, as a probationer for eternity, for the church's reformation, and the world's salvation, it were directly libelling God to say he has not done so; and after having done all this in vain, as far as either the reformation of the one or the salvation of the other is concerned, a lengthening out of the day of mercy would, in my estimation, be most unmerciful. I see it to be just a crowding of hell with daily increasing victims, and a seven-fold heating of its flames, by hourly despised privileges. Because I love mercy, and pity the sinner, my continual cry, is, Lord, come speedily to judgment! Because I feel for God's insulted honor, I cry, Lord come to judgment! and, because I know the penalty of continuing to resist the Spirit, and to trample upon the blood of the Lamb, I must cry, Lord, come quickly to judgment; and I am as sure as that there is a merciful God in the heavens, that he is hastening on the day of the wicked's destruction; and as soon as this, his purpose, can be accomplished, it will be accomplished. Wo, wo, wo to the Bible-despising, gospel-hardened inhabitants of this land; for assuredly the fearful day of retribution, the terrible day of God's reckoning, with this worse than heathenish people, is

nigh at hand. Sinners of Great Britain, depend upon it, the last offer of mercy and salvation is being made to you—your last day, of grace is hastening to its close. I look upon it that you are placed as a nation in precisely the same situation as the Jews were, when Jesus Christ, weeping over Jerusalem, cried aloud, in the anguish of his soul, Oh! that thou, at least, that thou hadst known the things that belong unto thy peace; but now—and the sentence is irrevocable—now they are forever hid from thine eyes.—Notwithstanding the awful sentence, Jesus Christ commanded his disciples to begin the preaching of the gospel at Jerusalem—and why? Simply because, though the national doom was fixed, individuals might, even at the last hour, be induced to accept of a Saviour. Apostate churches of Christendom, the measure of your iniquity is full. Godless, Christless world, your destiny is fixed; your destruction is inevitable, but shall I not begin at Jerusalem? Oh! that in these last days God would give me energy of body and of mind, and the mighty power of his Spirit, to warn the individual sinner with effect; that some might yet escape for their lives, and take refuge from the coming calamity, in the hitherto despised, but still outstretched arms of their Saviour.

ADDRESS TO THE MINISTERS OF CHRIST.

Ministers of Christ, and ye men of God, who are scattered throughout the churches, suffer the word of exhortation; what have you to do with the doctrinal squabbles, the secularizing policy, and the party interests of existing churches? If you be, indeed, men of God, spiritual men, you must long ago have been tired of their mud, and their filth, and their shallows. I entreat you, in God's name, and for Christ's sake, put away your apathy, and awake from your slumbers; come out from among them, lest ye become partakers of their plagues. The cry is raised,

Behold, the Bridegroom cometh! as you value your souls, disobey not the command: but "Go ye forth to meet him." 'Tis vain to imagine that, by remaining where you are, you may still be a leaven for good. The churchman will remain a churchman, the independant, an independant, and the methodist a mere methodist, in spite of you; mother's children are they all. They do not bear the image of the heavenly, and I am satisfied, as regards the great bulk of them, the Father never begat them. The little zeal that they have hath self for its spring, and party aggrandizement for its object; and either self-interest or self-exaltation constitutes the bond of this union. If ever they knew anything of God individually, I am afraid the most of them died in the weaning, when the sensible comfort, the milk that God hath provided for the babe in Christ, was withdrawn, because they had been long enough babes—they would not learn to feed upon the word—they would not take to the flesh and to the blood of Christ: and, consequently, that which was given them hath been taken away from them. The preaching gift and the praying gift—yea, and part of the decently-living gift, may remain; and because they must have peace, and joy, Satan will take care that they are furnished with both; but as to the life of God and the image of Christ, they are scarcely anywhere to be found. Men of God, can you make the members of your several churches sensible of their state? Can you convince them of their delusion by remaining amongst them? Never. Will such men unite with you in hastening on the coming of your Lord? Will they mourn with you over the apostasy of the churches? Will they weep with you, will they cry with you for all the abominations that are existing in the world? O, no. You will uniformly find them on the side of the scoffer, and they will tell you, We are doing well—we are increasing in goods, we are triumphing, we are reigning, and

what care we for the promise of his coming? Men and brethren, from this moment come out from among them, and be ye like unto them who are waiting for the return of their Lord. Bear your testimony boldly and openly against them, and thus you may succeed in alarming some of them. You are injuring them, you are hindering the work of Christ, you are weakening one another's hands, by continuing in your present position. Oh! may the spirit of Elijah, who must come, and of John the Baptist, be given unto you. Let your loins, like theirs, be girded about; let your lights burn where they may be seen, and let your united cry awaken both the slumberer and the sleeper. "Prepare to meet thy God." I have a conviction on my mind, that it is God's purpose that yet once more the note of alarm shall be sounded throughout these realms, and that this last trumpet will, under God, either have the effect of hardening or saving the sinner. I clearly see that both processes have already commenced under my own ministry, and if you, my fellow-laborers, will only be faithful, and in your several spheres and stations stand out boldly for God, the harvest of this land will soon be ripe. I feel as if death or life was in every word; and every time I make the inquiry, Watchman, what of the night? the answer cometh with increasing thrill to my soul, The morning cometh, and also the night. And, Oh! may every soul now before me tremble at the voice of the Spirit, and take the prophetic warning in time, make haste—return—come! Ministers of Christ! men of God! to your knees for oil, to your Bibles for light; away with every trapping of worldly policy; strip your party-colored robes of Satan's weaving; take to you locusts and wild honey; have done with the poisonous dishes of man's providing: strengthen your loins as with a girdle, with the promise of his coming, with the blessed hope of the glorious appearing of the great God and your

Saviour, and let your voice be a united voice—the voice of one crying in the midst of this wilderness of apostasy, blasphemy, ignorance, pollution, and sin—"Prepare the way of the Lord." Thus will you be "like unto the men who are waiting for their Lord;" and take the promise for your comfort, "When he cometh, and shall find you thus watching; verily, I say unto you, that he shall gird himself, and make you sit down to meat, and will come forth and serve you."—Amen.

"Spiritual apathy," said Prof. Finney, in 1844, "is almost all-pervading, and is fearfully deep; so the religious press of the whole land testifies. It comes to our ears and to our eyes, also through the religious prints, that very extensively church members are becoming devotees of fashion—join hands with the ungodly in parties of pleasure, in dancing, in festivities, &c. But we need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us, to show that the *churches are becoming sadly degenerate*. They have gone very far from the Lord and he has withdrawn himself from them."

Luther, just before his death, speaking of the state of things near the end, while writing on the prophetic periods of Daniel, in his German Bible, says: "About the consummation of these periods, *this gospel* will be shut out of all the churches and confined to private houses."

Says Charles Beecher: "Oh, woful day! Oh unhappy church of Christ! Fast rushing round and round the fatal circle of absorbing ruin! Thou sayest, I am rich, and increased in goods, and have need of nothing; and *knowest not* that thou art poor, and miserable, and *blind*, and *naked*!"

REMEMBER LOT'S WIFE.

How prone are professors to rest on their lees,
To study their pleasure, their profit and ease;
Though God says arise, and escape for thy life,
And look not behind you; "Remember Lot's wife."

Awake from thy slumbers, the warning believe,
'Tis Jesus that calls you, the message receive;
While dangers are pending, escape for thy life,
And look not behind you; "Remember Lot's wife."

The first bold apostate will tempt you to stay,
And tell you that lions are found in the way;
He means to deceive you—escape for thy life,
And look not behind you; "Remember Lot's wife."

How many poor souls has the tempter beguiled!
With specious temptations how many defiled;
O, be not deluded, escape for thy life,
And look not behind you; "Remember Lot's wife!"

The ways of religion true pleasure afford,
No pleasures can equal the joys of the Lord;
Forsake then the world and escape for thy life,
And look not behind you; "Remember Lot's wife!"

But if you determine the call to refuse,
And venture the way of destruction to choose,
For hell, you will part with the blessings of life,
And then, if not now, you'll "Remember Lot's wife!"

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SOLEMN APPEAL.

[THE subject of this Tract is from a Pamphlet entitled, *A solemn Appeal to Ministers and Churches, especially to those of the Baptist Denomination, relative to the Speedy Coming of Christ*; by J. B. Cook; published by J. V. Himes, Boston, in 1843.

It is proper to state that we have omitted that portion of the *Appeal* that related to the prophetic periods. It is true that the writer has changed his views somewhat, relative to the Jews; but this does not change the truth of God, plainly brought out in the *Appeal*. We re-publish it for the instruction, comfort and strength of the people of God.]

"BEWARE therefore, lest that come upon you which is spoken of in the prophets. Behold, ye despisers, and wonder and perish; for I work a work in your days which ye shall in no wise believe, though a man declare it unto you." Acts xiii, 40, 41.

This dreadful language was pressed from the heart of the Apostle by the solemn, awful impressions which the Holy Spirit made on his mind. His whole soul was moved to its depth, when viewing the state of his brethren, "his kindred according to the flesh." God had written the truth of Christ's Messiahship on his inmost soul; consequently, he *knew*, that however plausible their ob-

jections might be, however complaisant they might be to himself or the truth, they were in heart, rebelling against Heaven. Their arguments, he saw, were founded in prejudice and carnality of mind. "Can any good thing come out of Nazareth?" "Search and look, for out of Galilee ariseth no prophet!" "Is not this the carpenter's son"!! "Have any of the *rulers* or *Pharisees* believed on him"!!! Surely we say that they were carnal—were destitute of living faith. They assumed that those who opposed *them*, *must be wrong*. Those to whom Paul addressed this dreadful appeal were not the impious or profane. They were the *rulers* of the synagogue,—“men of Israel, and those who feared God,”—the highest in reputation for piety and zeal. This is a point generally overlooked. Verses 15, 16. They adhered to their opinions with as much pertinacity as if the attributes of infallibility and immutability belonged exclusively to them. Their interpretation, which gratified the carnal mind must be true. The Messiah *must* come according to their notions—Jehovah must conform to their sectarian organizations in all he proposed to do for mankind. They would not, did not, yield either to prophecy or providence. When pressed with the evidence that the finger of God was seen in the miracles, and signs, and wonders, and gifts of the Holy Ghost that shone around them, they professed to want more evidence. When Jerusalem and all Judea were blazing with the light and evidence, they said, “*we would see a sign!*” They professed to desire sufficient light to see clearly, without questioning

their integrity to act according to their light. Thus they deceived others, if not themselves, with their acknowledged *willingness* to believe the truth when seen; but Jesus penetrating their hearts, said, “Ye are they which justify yourselves before men, but God knoweth your hearts; for that which is highly esteemed among men, is abomination in the sight of God.” Luke xvi, 15. We know therefore, on the highest authority, that the Jewish rulers were not sincere, except in their love for themselves,—their stations of honor and profit. To these they clung. Hence Jesus said, “How can ye believe who receive honor one of another, and seek not the *honor that cometh from God only?*” John v, 44.

Paul saw the true character of these Jews in the light in which Jesus revealed it. He saw it in the light of prophecy which the Spirit then opened to his mind; therefore he could but feel for them deeply. The deep fountains of feeling in his soul were stirred. His brethren, his kindred according to the flesh, were in infinite peril of damnation. Crushed with their impending doom, his soul gushed out in this solemn language: “Beware therefore, lest that come upon you which is spoken of in the prophets. Behold, ye despisers, and wonder and perish; for I work a work in your days which ye shall not believe, though a man declare it unto you.”

The Jews, thus pitied, thus addressed and thus doomed, had probably a much more plausible ground for rejecting Jesus as then revealed, than we have the One to come, as he is now revealed. They said that if they had lived in the days of

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their fathers they would not have been partakers with them in the blood of the prophets. They were looking for the Messiah as much or more than any of their contemporaries. They based their expectation on the most plausible exposition of the prophets; of course, they *could not* reject him when he should come; this would be, they thought, *impossible*. The prophets spoke of him as a "King" on the "holy hill of Zion." They predicted, not only his humiliation and death, but his exaltation to the throne of David for ever; by consequence, they fastened on the latter, because more in harmony with their carnal notions of what would be for their good and the glory of God. If they had anything from the Messiah, it must come in their way. Shiloh must be honorable, powerful, able to relieve them from Roman bondage, ere they could receive him as the one to whom all the prophets gave witness. Above all, it is infinitely more easy for any mind to receive what is said relating to his glory than his suffering. I know that a heart filled with the Holy Spirit, will receive, with child-like confidence, just what God has revealed, and just as it is revealed; but we are by nature so constituted, so depraved, that we never reject a *glorified one* who comes in harmony with our views,—never receive a "*crucified one*," who has nothing to gratify us. Therefore, if we are allowed to judge by a human standard, we can more easily excuse *them* for rejecting their Messiah when despised and crucified, than we could now, when he is about to be glorified. This is not said to palliate unbelief in any age, or by any people; but only to show that

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there are degrees of malignity in rebellion against Heaven. Some stripes in the picture of human life are broader and blacker than others. To reject revealed truth, when in direct opposition to all the known principles of human nature, does not *seem* so sinful, as when presented in a less repulsive form. Still, as the language was addressed to the unbelieving, but honorable and professedly pious, of a less favored age, concerning Jesus in his humiliation, it may, with more propriety, be now addressed to those who disbelieve, disregard, or trifle with the plainer evidence that Jesus is coming a second time to consummate his glory.

I feel awfully solemn in making an application of this passage. I would feel, if I do not already, all that compassion for my brethren, which characterized the language and labors of the Apostle. It is in view of the judgment you are addressed. Under His eye who searches all hearts is this solemn appeal made, to all in the *ministry* or *communion* of the *Baptist church*—to all within the circle of my acquaintance.

Dear brethren, God is working wonderfully—He is fulfilling prophecy—preparing for the consummation of "all things spoken by the mouth of all his holy prophets since the world began." The evidence of this is varied, comprehending types, signs, prophetic periods, and spiritual influences. It is overwhelming to my mind. My mind and heart are, perhaps, as well satisfied that God is in this movement relating to the second appearing of his Son, as were Paul's that Jesus was the Messiah. As to the Apostle, the truth was stamped, by the

eternal Spirit, on his soul. He believed; therefore he spoke.—“The love of Christ *constrained*” him to give the reason of the hope that was in him. His heart seemed on fire to make known the truth on which the destiny of unnumbered thousands depended. To do this, he explored prophecy—stated its fulfillment and its harmony with God’s wonderful dealings with his own soul. He never became weary with telling his experience of the truth that Jesus was the Messiah. After exhausting every motive that is tender and subduing, he does not fail to employ those that are alarming. Follow Paul through life. The charity which is supposed by some to forbid the note of warning, compels him “to cry aloud and spare not.” “Beware therefore, lest that come upon you which is spoken of in the prophets. Behold, ye despisers, and wonder and perish; for I work a work in your days which ye shall not believe though a man declare it unto you.” The great truth that lies on the surface of the Bible relating to Christ’s second coming, (though overlooked by most, as the Jews overlooked the plainest prophecies relating to the first,) has been *experienced* by me. It has been wrought into my soul. Now you believe in the Apostle’s experience; in Luther’s experience of the doctrine of justification by faith; in Roger Williams’ experience of believers’ baptism, and doctrine of religious liberty.

If there be such a thing as the experience of a truth, as having a great truth engraven indelibly on the heart, then such is the fact with me. It is true I am infinitely unworthy of this. My soul melts within me when making this statement; for

unto me, “who am less than the least of all saints, is this grace given that I should preach” the power and coming of our Lord Jesus Christ. It is clearly perceived—as clearly as any truth of prophecy, that his second advent is just at hand. No truth of our holy religion has ever been more powerfully applied to my heart and conscience. Such is the impulse which the Spirit has given me to publish this truth, that it seems to me at the *peril of my soul* to forbear. * * * My message is the second appearing of Jesus. I expect this overwhelming event more than anything else. I look and long for it more than every thing else. I make no calculation to labor or live but a short time. Yet I never was more resigned to God’s blessed will to live or not. O, the glorious expectation of the “glorious appearing” of the great God and our Saviour Jesus Christ!—how dare you disregard this fact, revealed with more frequency and more solemnity than any other event named in the Book of God! Even though for a time its occurrence was not mentioned, no one, it seems to me, can be regardless of this tremendous era in the Divine dispensations, without impiety. My reasons for believing thus, it is now my purpose to give, as briefly as possible.

My experience began in August last. A delightfully sweet and solemn influence was felt to be settling down upon my soul, and directing me to consider the predicted coming and kingdom of Jesus. This was believed to be from God,—as such it was cherished, and very imperfectly obeyed. Had I obeyed with all readiness of mind, more time would have been enjoyed to mature my views and prepare

others, instrumentally, for that day. No period of my life has been reviewed with less complacence than the last autumn and winter. My progress was too slow,—my investigations too cautious. Still my Bible was read with more interest and a somewhat better understanding. Some great truths, before unobserved, were perceived and felt. "Litch's Address to the Clergy" appeared to me true, yet such was my attachment to former opinions that I sought something from his opponents. "He that is first in his cause seemeth just, but his neighbor cometh and searcheth him." Beside personal conversation with one of the most learned in the ministry, Mr. Morris' work was read. The two together exerted a powerful influence to counteract the truth of God on this subject, which had just begun, as I now believe, to dawn on my understanding. To show you that I have not been hasty, let me here say that about seven years ago, when in Cincinnati, my mind was called to contemplate with much interest what God had revealed as to the close of time; but it was not till after the lapse of two years, at the end of my ministry in that city, that sufficient light was perceived to enable me to preach on the subject. It was the theme of my farewell sermon. The prayerful reflection which I then gave to it has most of the time since been followed by a desire to learn more of what I knew was revealed. But it seemed beyond my grasp. In truth it *was* beyond my grasp, simply because of my reverence for the opinions of the learned. The Bible seemed now so plain, that I am sure I might have understood it had I given it just that place

among books which it should have had. My instruction in the theological seminary, as well as my habits there formed, prompted me to consult the learned *first*. "Father, forgive me," for surely I knew not what contempt I was casting on thee, and on that Spirit whose office it is to guide into all truth. It was like borrowing some wise one's brass lamps to see daylight. Of course this is not objecting to instruction—but to that kind of instruction which makes the Bible subordinate, and the promised teachings of the Holy Spirit almost nothing. Let me state a fact which made a deep impression on my mind two or three years since. "A graduate" of one of our popular theological institutions preached several times where I worship, without reading his text correctly. My conviction was that he quoted it from memory, when writing his sermon, and then, in preaching, read it from his manuscript. When "*the word*" is not consulted, "the Spirit" not sought, it is not strange if the people remain unspiritual. My appeal is to my Judge that this is stated with grief of heart. Could my conscience have been at ease and my skirts clear, all allusion to the subject of theological education would have been suppressed, especially out of regard to those for whom personal respect has ever been, and ever will be cherished. The fault lies in the system, which is obviously, to my mind, incorrigible.

After reading last autumn, what fell in my way on both sides, my mind was left in suspense. Still the strong desire awakened in my heart to know what was revealed, prompted strong cryings to God

for light. As an interesting field for ministerial labors was, in October, opened to me, six miles distant, where they had not had a sermon, save one funeral discourse, for about three years, my entire leisure was occupied in cultivating it. The exhaustion consequent on going so far daily, for a time prevented anything like progress in my investigations. When brother S—— was to come to our city to lecture on the second advent, my influence was so exerted, as to secure our meeting-house for that purpose. His first lecture seemed severe. Many were offended; my best friend, much so. I could not gainsay the substance of it. In reflecting on it, however, to sift the chaff from the wheat, my conviction was, that its severity was the severity of truth. It bore hard on respectable classes of character; *that was it*. Many, in company with myself, slept but little for days afterward. I felt intensely. My soul never was subject to a more terrible conflict; all the elements of my intellectual and moral nature were in commotion; a conviction of the truth began to fasten on my heart more deeply; while my family, the peace of the church, the value of a good name among friends and through the community, all seemed to be in the opposite scale. The settled, solemn purpose of my soul was, however, as soon as formed, to follow where the truth might lead; but darkness, more or less dense, shrouded my mind. I was not "light in the Lord." In truth, my mind was, as most seem to be, sceptical as to the fact of Christ's personal appearing. This scepticism was occasioned by reading a popular author in New York. So that at the outset, as well as in the entire

progress of conviction in my mind, there were antagonist principles, or rather a want of settled principles, for neither my mind nor heart was at rest, so far as this subject was concerned.

The *first* step towards peace of mind consisted in the dissipation of my remaining scepticism—the doubts excited by the conflicting opinions of the most learned and pious. Such was the influence of these doubts on my heart that portions of God's word appeared more like chaos, without form and void, than any other thing to which I may compare them. It saddens my heart to reflect that I was so long sceptical as to whether the Bible was to be understood in all ordinary cases, *as it reads*. I entertained no doubt that it was true, but it was a great point to decide, how much relating to "the end, was allegorical, and how much literal.*

From this state of uncertainty, my mind was relieved gradually by reflecting on the revealed character of Deity, on the improbability of his having given us a revelation which could not be understood by an honest, prayerful study. If the prophecies, which we are commanded to understand, [Matt. xxiv, 15] and pronounced "blessed" in reading, [Rev. i, 3,] are too obscure and enigmatical to

*That numbers are sceptical, that they have no settled faith, is evident from the oft-repeated saying, "I don't know about Christ's personal appearing!" "What do you mean by his personal appearing?" On this state of mind the plainest language of truth is lost, as it was when Paul preached to the Jewish rulers. Another minister says, "I know nothing more of these portions of Scripture than your child;" yet he opposes the doctrine strenuously. These are examples of the scepticism prevalent in the church.

be understood, then we need an *authorized* interpreter. The principle of the Papacy is then the only one which meets the pressing necessity of our souls, when hungering to know the Divine will.—To escape this alternative, I saw that God's word should be taken in its most natural import. The language of inspired men, relating to the coming and kingdom of Jesus, should be understood to mean what the same language would mean, if employed by an eminently wise and good man, who had a perfect acquaintance with the subject, to instruct us in it. Many of the terms are as simple, as intelligible and as much divested of figure as any that we find in the Bible. My soul was quickened, I am assured by the promised Spirit's aid, to read and understand the Bible according to the known laws of language, such as obtain in other books.—When, by faith, I was enabled to receive the testimony of God, with only a subordinate regard to human opinions, I was enabled to decide, at least to my own satisfaction, what is revealed.

2. As to our Lord's personal appearing. He solemnly averred to the high priest, "Hereafter ye shall see the Son of man—coming in the clouds of heaven." Matt. xxvi, 64. "And he led them out as far as to Bethany; and it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke xxiv, 50. "He was taken up, and a cloud received him out of their sight." Acts i, 11. Two shining intelligences affirmed that this *same* Jesus which is taken up from you into heaven, shall *so come in like manner* as ye have seen him go into heaven. Here we have a

threefold assurance that Jesus will come *personally*. The assurance is made doubly sure, by being connected with his personal, visible ascension.—"The Lord *himself* shall descend from heaven."—"When he shall appear we shall be like him, for we shall *see* him as he is." "Behold, he cometh with clouds, and every *eye shall see him*." Here we have the most explicit, most solemn declarations that "the appearing" shall be personal and visible. This harmonizes with the ancient prophets. One exclaims exultingly, "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth. In my flesh shall I see God, whom I shall *see* for myself, and *mine eyes shall behold*, and not another." Certain it is, therefore, that the Bible teaches the visible, personal appearing of Jesus. If these plain, positive statements are not to be understood according to the most natural import of the terms, what doctrine of revelation can be understood? Observe that "the coming of the Son of man," spoken of in the above quoted passages, is, by express revelation, known to be his second coming. He shall "appear the second time, without sin unto salvation." The circumstances which are described as attending this dread event, can never occur except at the resurrection and judgment. Job cannot see him "with his eyes" till he comes up in the resurrection. The beloved disciple cannot "*see him as he is, and be like him*," till he comes up in the resurrection. All the kindreds of the earth will not "*wail because of him*," till the opening scenes of

"the day of God." It is, then settled beyond all cavil, (but that of the infidel,) that Christ's next appearing will be "the second time," to consummate his work in reference to human probation.

It is plain that death, revivals, and providential judgments, are not the "coming" that is the subject of the leading prophecies on this subject—they are not "the appearing" on which the eye of faith rested with such heavenly rapture. Rom. viii, 23. 2 Tim. iv, 8. Heb. ix, 28. If the Redeemer's coming, in the Scripture sense, be at these events, then the number of his comings will be the number of such events; consequently, a *second* coming would be impossible, because his next coming would not be his second, but possibly his ten thousand millionth. The apostles believed in *one* coming of the Lord, after the first—they call it his second appearing. It will be like the first, personal and visible. "*Even so, amen!*"

3. The next step was to ascertain what events are, in the Scriptures, identified with "the coming of the Son of man." 1 Cor. xv. "In Christ shall all be made alive. But every man in his own order—Christ the first fruits, afterward they that are Christ's *at his coming*." 1 Thess. iv, 14. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God *bring with him*. For the Lord *himself* shall descend.—Then we which are alive and remain, shall be (changed, 1 Cor. xv, 51,) caught up together with them in the clouds, to meet the Lord in the air." The resurrection of the righteous dead, the chang-

ing of the righteous living, and their ascent to join his holy retinue, are connected necessarily in these passages with the second advent.

The Man of Sin shall be destroyed; [2 Thess. ii, 8;] the body of the beast given to the burning flame; [Dan. vii, 11;] and the devil bound and shut up in the bottomless pit; [Rev. xx, 2;] and the wicked will be slain. Jer. xxv, 31–33.

4. The coming of Christ, to achieve these tremendous purposes, was seen to have been the event on which the apostles fixed their eye, whenever they looked into the future. It is said with truth, that "faith brings distant things near;" therefore, I was led to believe, that this fact, instead of proving that "*the day of the Lord*" is distant from us, as it was from the apostles, proves how destitute the Christian church is of faith.—This truth was fastened in my soul "as a nail in a sure place," that the "*glorious appearing*" of the Son of God had not that place either in my mind or ministry, that it had in Paul's. It is noticed in every chapter in 1 Thess. It is the theme of 2 Thess. To wait for the "Son from heaven" was as much a part of their Christian calling, as to "serve the living God."

This was, to me, a long step. It showed me that I was wrong—the ministry and the church wrong. Why, eighteen hundred years ago, when "*faith*" overcame "*the world*," they preached a coming Jesus and the judgment.

For hundreds of years this was the theme of the Christian ministry. The Coming One—the coming judgment, echoed down the shores of time, till

faith yielded to sense. When the abominations of earth were mingled with the purities of heaven—when the god of this world began to reign in the church in the place of Jesus, the ministry had neither courage nor strength to declare that God was reserving “this world unto fire against the day of judgment and perdition of ungodly men.”

It is not for want of evidence, but of a living faith that the ministry decline preaching the coming of Jesus. The faith of the first age brought the burning glories of the day of God *near*; surely the same faith in “*the last age*” will not put that day far distant. This is so evident that I should like to proclaim it with trumpet tongue. There is an alarming want of faith in the ministry and church, when they say, the “Lord delayeth his coming,” and have no pleasure in them that do. It is a dreadful token that the words of Jesus will soon be fulfilled, “When the Son of Man cometh shall he find faith on the earth!!!” My brethren, how dare you aid in producing this unbelief! How can you create the tokens of your own perdition!! You surely have read, “He that believeth not shall be *damned*.” You are bolder than I, if you rush on to such a doom. Faith—living faith, will exert the same power over us, that it did over primitive preachers and private members. It will bring Christ near. Beware, lest in your unbelief you only *behold to perish*.

5. The millennium, as held by many, was next demolished. It lay in my mind in such a form that it put off the second advent at least a thousand years—how much longer I did not know, because

no one seemed to know when it was to begin.—When this was taken from me, it brought the “mountain of the Lord’s house,” as it were, a thousand miles nearer—*right at hand*! I was roused as from a dream. The most stupendous scenes to occur in the history of the divine dispensations to man, were, in all probability, very near. The day of doom to myself, my family, the church and the world, might take us, it appeared to me, by surprise, very soon.

This conviction, without determining even the year for its fulfillment, was to me overwhelming. Who could, or, if they could, who would contemplate the terrible splendor of the day of God, possibly just opening upon us, without emotion! Under the deep and awful impressions which approaching judgment awakened, I looked around me to see whence I had expected a millennium in the present state. It is in the second Psalm, is it? Sure the Saviour is to ask “the heathen” for his “inheritance”—but what will he do with them? “He will dash them in pieces like a potter’s vessel.” Just so my poor earthly millennium was shivered. It may be in Isa. ii, 20—they shall cast their “idols—to the moles and the bats”—for what purpose? Surely, to come like the blessed Mary to Jesus’ feet; but let us read the next verse:—“To go into the clefts of the rocks—for fear of the Lord and the terror of his majesty, when he ariseth to shake terribly the earth.” Alas for my blindness—alas for the blindness of my instructors! Surely the annexed admonition, verse 22, speaks volumes: “*Cease ye from man, whose breath is in*

his nostrils, for wherein *is he to be accounted of?*" Yet the temporal millennium has some countenance. Does not the prophet say that "they shall not hurt or destroy in all my holy mountain, saith the Lord?" Yes, but this cannot be true of any state where death and the devil are. Where they are, they will both hurt and destroy. Of course, that cheering prediction is not to be fulfilled in the present state. It is in the new heavens and the new earth. Isa. lxxv, 17, 25. This, we learn from an inspired apostle, is after the burning of this world. 2 Pet. iii, 12, 13. Now do, dying reader, "search the Scriptures" sufficiently to put these two passages together. We have consulted the Book of God too much as lawyers consult a suspected witness. If we read the Bible in harmony, comparing spiritual things with spiritual, we can see the doctrine of the millennium, as held by many, to be as baseless as the wildest dream of the wildest sect in their wildest vagaries. It is utterly without foundation, except it be a perverted, spiritual interpretation of plain Scripture. Read those portions where we might most reasonably expect at least some notice of holy triumph to the church. Begin, if you please, at the Lord's prayer, Matt. vi, 9-14. Temptation is to be deprecated, forgiveness implored, and, at the same time, extended to our erring fellow-creatures. Is it not plainly implied, that the whole period, during which this model prayer shall be offered, will be a state of trial, instead of triumph?

In the 24th of Matthew, the disciples' inquiry relating to the end of the world, and the signs of

Christ's coming, is recorded. In reply, there is no millennium, nothing but temptation, tribulation and death, till the special signs of his coming should begin. This surely is the place for the happy condition of the church, (if there be any such place in the Bible,) but as there is no prosperous condition even alluded to, I conclude positively that there will be nothing of the kind prior to the second advent. If there is to be a millennium before this event, the Saviour does not deem it worthy of mention. Then his answer would not meet the disciples' inquiry. But his answer does meet their inquiry. There is no millennium to be enjoyed prior to his coming.

Read the Redeemer's last prayer. Does he pray that his people might become prosperous or popular, during some future period? Does he not pray that they might be kept "from the evil?"—that that they are "*not of the world*," and that the world hated them on this account? During the same dreadful night of his agony, when he uttered his prayer, [John xvii,] he told his disciples that in the world they should have "tribulation." There is not a note of triumph relating to this world in its present state—nothing to cheer them, but the fact that "he had overcome the world," would give them peace in himself, and come again to receive them to himself. John xiv, 3, 27.

The apostle Paul was doubtless misunderstood in speaking of the coming of Jesus; therefore he took up the subject in 2 Thess. ii, 1-8. Please read with care what precedes this great event. The taking away of that which hindered the rise

of Antichrist—the revelation of that “man of sin,” and his prevalence till his destruction by Christ at his coming. Surely there is no long period of prosperity to the church noticed in this chapter. It is in perfect harmony with the prophet. Dan. vii, 21, 22. This power “made war with the saints and prevailed against them, till the Ancient of days came, and the time came that the saints possessed the kingdom.” If the Papacy and the Prince of evil “prevail” till the Judgment—the coming of Christ, then it follows, of course, that the church cannot “prevail” a thousand years, or one year, a thousand days, or one day prior to that event. No one can harmonize this and other Scripture passages with a millennium in this world. Well, this looks as if the millennium was indeed demolished; but what do you do, says one, with this? “They shall not teach every man his neighbor and every man his brother, saying, Know the Lord; for all shall know me from the least even to the greatest.” It must be beyond this world, because all need to be taught here; in fact, with the best possible instruction, only a few can be said to know the Lord. Let no one therefore dream of a fulfillment of this prediction, till a new and heavenly state shall dawn; then alone shall all “know the Lord” without being taught. Teaching the knowledge of the Lord will not be necessary then; because all who are “counted worthy to obtain that world and the resurrection from the dead” shall know him without being taught. * * * * *

6. After the millennium was seen to be subsequent to the Saviour's coming, the *restoration of*

the Jews, in my mind stood in the way. It was believed that they must be restored first. On this point, I had no very definite views, except that the natural seed of Abraham were to be returned, at some indefinite period, to Judea, and probably be made instrumental in the conversion of the world. This plausible idea was founded on the promise to Abraham, that in his seed “all nations” should be blessed; but had I read my Bible (as I intend to for the future) instead of Judaizing teachers, I might have learned who “the seed” is. Gal. iii, 16. Had the promise been understood, as it is plainly stated, [Rom. iv, 13, 17,] I need not have been in doubt, for “the promise that he should be heir of the world,” was not to Abraham or his seed, through the law, but through the righteousness of faith; for if they which are of the *law be heirs, faith is made void, and the promise of none effect.*” You see the plain teaching of God was overlooked. The term “seed” was applied to the carnal Jews, instead of Christ. The carnal Jews restored, were to be made a blessing to the world—“they which are of the law” were by me esteemed “heirs,” on principles, which, if true, broke up or subverted the whole gospel plan. If the carnal Jew be an heir, “faith is made void, and the promise of none effect.”

My first object was to get a well defined idea of the new covenant. This comprehends all the promises. None are heirs of these promises except they come within its provisions—except they believe. The middle wall of partition between the Jew and Gentile is broken down, so that the gos-

pel knows no man "*after the flesh*." To give the promises to the carnal Jew would be to rebuild the partition wall which God has thrown down. In Gal. iv, 21-31, the Apostle names but "the two covenants," the two Jerusalems, and the two classes of people. One was after the flesh, in bondage, under sentence of being cast out—the other was by promise, free and heir to the Jerusalem above. Now we may take the curse from those who are under the law, and transfer it to the children of promise, with the same propriety that we may take the promise from believers and transfer it to those who are under the law; but we cannot do either. We must not mar "His work," which is perfect. We dare not "lay anything to the charge of God's elect," seeing it is he who justifieth them on the principle of the new covenant—"by grace through faith." We would not apply the promise, which is given only to "them who believe," to a carnal Jew, any sooner than a wicked Gentile, lest we should be accessory to their deception and ruin.

But if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? Rom. xi, 15. This I had supposed to be in harmony with the promise to Abraham that in his descendants all nations should be blessed. When the Jewish nation was cast off, the gospel was given to the Gentiles and made the means of bringing them to God; but when they should be restored, it would be a still greater blessing to the world, even as life from the dead. This is a prevailing notion; but still it is a notion not authorized by this or any other passage in the

Bible. Read it with care. "What shall the receiving of them be but of life from the dead?"—*as life from the dead?* No; there is no *as* in the text. It means what it says, that their restoration is nothing "*but life from the dead*," nothing but a resurrection.

This is confirmed by what is said, [verse 25,] "that blindness in part is happened to Israel, until the *fulness of the Gentiles* be come in." Do see! The blindness is not said to be taken from them, and they made the instruments of bringing in the fulness of the Gentiles. If this had been said, we should have been authorized to entertain the prevalent expectation; but, instead of this, it is said that blindness is happened to Israel *till* the fulness of the Gentiles be come in—till all of the Gentiles are brought in who shall be. Their blindness will remain until the coming of Christ; then all Israel shall be saved—all God's Israel—all believers will have final, eternal salvation. They shall come out of their graves, [Eze. xxxvii, 12,] or be changed at the last trump. 1 Cor. xv, 51. This is the simple language of the Apostle; their reception is "*life from the dead*," or resurrection. Their blindness remains till the fulness of the Gentiles shall come in; therefore all are deceived who rely on the Jews, devoted to *destruction*, as a means for converting the world. Deut. xxviii, 61; Isa. lxxv, 9, 15.

The apostle defines the Jew, Rom. ii, 28 29: "He is a Jew who is one inwardly, and circumcision is of the heart." "They are not all Israel who are descended from Israel; the children of the

flesh, these are not the children of God, but the children of the promise are counted for the seed." Rom. ix, 6, 8. Ye are all the children of God by faith in Christ; Christ is "*the seed*" to whom the promise is made. Gal. iii. He had no natural descendants, therefore the descent is not reckoned by natural generation, but by faith, as it is written—"if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii, 29. Believers constitute the Israel of God, the "all Israel" who "shall be saved" when Christ the Deliverer shall come out of Zion. No argument is more direct. Those who believe are Christ's. They are to be "*his at his coming*." Them "God will bring with him." 1 Thess. iv, 14. Now as these are the children of promise, who are counted for the seed—as this class alone are named in the provisions of the new covenant, it follows, of course, that they constitute the "all Israel who shall be saved."

The mass of the Jewish nation has ever been "under the law," consequently "under its curse," not under the promise of the new covenant.—"Wrath came upon them to the uttermost;" not the promise to national restoration. Deut. xxviii, 44; Rom. xi, 9, 10. Every Sabbath-school scholar knows that "the gospel" is to be preached to every class without distinction—to the Jew and Gentile. "He that believeth and is baptized shall be saved," whether Jew or Gentile. "He who believeth not shall be damned," whether Jew or Gentile. We should rejoice that divine teaching is not yea and nay; it is all "*yea*;" so that every honest inquirer, who will follow the word and Spirit of

God, may come directly out into light. No one need be in doubt as to who the *real* Israel of God are. To them all the promises belong. To the opposite class there is nothing but impending wrath. Lord, forgive thy professed people for sustaining the false and ruinous expectations of the poor carnal Jew. They have clung to their abolished system, and we have helped them to hold on to their perdition; but we should have cried aloud to them and spared not to tell them that they were under the curse. Alas for the church! it has been, for the most part, carnal; and by consequence in the same condemnation. Who can avoid this conclusion from Scripture premises? Who can wonder that professing Christians, who apply the promises of the new covenant to those who are under the curse of the old, should be in need of this solemn appeal: "Beware therefore, lest that come upon you which is spoken of in the prophets. Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Those who are in the fog as to the "first principles of the oracles of God," may be also with regard to both prophecy and providence, relating to the second advent and the final restoration of "all Israel." They should at least beware. * * *

We should have no will of our own, especially in religion. Such was my conviction; but my good name, my situation as pastor, or, what was more, the peace of the church—in truth, everything relating to this world seemed at stake. To admit the truth, was probably to forfeit the friend-

ship of those whom I had most highly esteemed. Everything of this kind was presented to my mind's eye in all its importance; and much of what was then seen, has been realized; so that I did not rush recklessly into my present position. O, no! the truth never was admitted with a more complete survey of consequences. I did not see anything with the second advent doctrine, in this world, but disgrace and the promised blessing of Jesus. On this condition my soul submitted. Soon, very soon, I was constrained to say, that whatever sufferings might be allotted me, I enjoyed enough to compensate for them all. My very soul and body were bathed and blessed,—my whole person was baptized with the Holy Spirit's influence; never did my heart love God so much. In fact, it seemed to me that I had been a comparative stranger to love. His word was verified: "No man forsaketh father or mother," &c., "for the kingdom of God's sake, but he shall receive an *hundred fold more*." My whole intellectual and moral nature was made to repose sweetly in the truth and its Divine Author. My Bible seemed nearer now than when I bought it, at my first conversion. If friends had been lost, I found those who were an hundred fold nearer and dearer. Heaven, for which my soul at times had panted, seemed as in open vision. Hell is an awful reality. Sinners seem to be in the condition of persons in a house on fire; their doom is seen to be so dreadful and so near, that I want to call after them continually. God never wrought in my soul with such power to rescue souls as brands from the burning. He gave me about all that my physical

strength could bear. Now my concern seems directed to my brethren in the ministry, and the state of the churches. *Beloved brethren*, suffer the word of exhortation. It is not possible for me to address you as if you had a long life of usefulness before you; it is not possible for me to feel that you or your people are safe. It is my settled, solemn conviction, that you are many of you in infinite peril. Many of you have been to me amiable; but it does seem that you, who put off the coming of Jesus, occupy a wrong position with reference to that amazing event. If you are in doubt as to the time, still there is no excuse why you should despise those who are not in doubt. Surely, the least you can do, with safety to your own souls, is to pray to be ready, and labor to get your people ready. "Take heed to yourselves—watch and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Tell me—settle it in your mind before God,—how you can be safe, when ~~he~~ announcement of this tremendous event, on the authority of the Most High, produces little or no prayer. How can you forgive yourselves,—how can our common Judge forgive you, when you fulfill the character of the unfaithful servant, and turn to smite your fellow-servants? Do you not see that just so far as you oppose the speedy coming of our Lord, you please the ungodly? It is dangerous to stand in the way of sinners, for the next step will be to sit "in the seat of the scornful." Ministers have passions like other men, and are as easily excited, except they watch and pray. Ministers

have more at stake than other men—their salary, reputation, comfort and the respectability of their families, will all serve to tempt them to take just that stand against the unpopular doctrine of the second advent, that the rulers of the synagogue took against Paul. My brethren, you are exposed to temptation, and Jesus saw it, or he would not have charged you, as well as me, to watch. There are many, however, who seem not to suspect danger of being unprepared; these do not watch with reference to the coming of Christ. Some make light of “going up.” They may not have read with attention, that some who mocked at Elisha for saying that Elijah had “gone up,” were *cursed*, and made a monument to the impious in after ages.

God has given us one illustration, in each dispensation of the revealed truth, that his people shall be “caught up to meet the Lord in the air.” Enoch in the patriarchal, Elijah in the prophetic, and Jesus in the Christian; yet many make a mock of it. Though ministers may have read, they seem not to believe that even children were destroyed, who mocked at Elisha, for saying that Elijah had gone up. It was mocking God, who caused Elijah to go up. So now, it seems plain to me, that all who make light of second advent believers’ “going up,” *mock God*. One minister says that he had as lief be found fighting the doctrine of the second advent when Christ comes as not; but I forbear. “Father, forgive them, they know not what they do.” If my service be not accepted of the brethren, it will be, I trust, a relief to myself. I was constrained to write, and though I have writ-

ten amid the interruptions occasioned by the sale of furniture and “breaking up,” yet here are some of my convictions stated—some of my feelings portrayed. * * * * *

As to spiritual influences, are they not what has been foretold? What cause can be assigned for Brother Brown’s primitive experience? There are, I presume, thousands who have had an experience strongly resembling his. A ministering brother has just told me of a pious woman, who had essentially such an experience as Brother Brown’s, and she was brought by nothing but the Word and Spirit to just those views I now entertain. She was deemed crazy, but the Spirit of God wrote this whole second advent doctrine on her soul; she has it all without human agency. If there are to be in the last days instances of remarkable outpourings of the Spirit, where are we to find them, if not among second advent believers? A child of six years old, when converted, told me the most interesting experience I ever heard; her whole soul was quickened, and *she* was a believer in her Lord’s speedy coming. Now I should like to hear some of those who feel and act as if the Lord could not come yet, account for these spiritual influences, on any other principles than those by which “the rulers of the synagogue” accounted for Paul’s experience—for the miracles of Jesus, &c. Account for them, my brethren, if possible, on any other principles than those by which Universalists and Infidels account for ordinary conversions. If insanity, mental imbecility, or the devil, be the cause of our experiences of truth, what is the cause of re-

vivals? My brethren, let those engaged in them be your judges. This is a solemn truth. I feel awfully, in view of the necessary conclusion to which these premises lead. You cannot justify opposition to that agency which cuts the soul loose from the world and fills it with the second advent, as well as "glory and God," except you virtually justify the Jewish rulers in opposing the apostles. Therefore, it is my solemn conviction, that you need beware, lest ye only behold, oppose and perish. It is true that there were miraculous powers attending Paul; but observe *that* is not the basis of my argument. The church has long regarded the argument derived from Paul's conversion, (it being sustained by the same kind of conversion in all parts of the world,) as a strong one. It has been urged as if irrefragable. If it be a good argument in any case, why not in the one before us? You observe that the argument is based only on spiritual influences. Every effect has an adequate cause; every direct spiritual effect has not only its adequate cause, but a cause of its own nature; as it is written, "Satan is not divided against Satan," nor can Jesus "deny himself." These eternal truths are not recognized by wicked men when they oppose the Holy Spirit's agency in the experience of the saints; nor do you, my brethren, when trifling with the same sort of agency in writing the second advent on the hearts of many. This Spirit is "not of the world; if it was of the world, the world would love its own; but seeing it is not of the world, 'therefore the world hateth it.'" *All* ministers who believe in the Lord's coming at hand,

must be hated, or at least neglected. Those who believe, cannot, therefore, have the ordinary impulses to action, which worldly men have; they must have higher, holier impulses, derived from the Holy One, to separate from the spirit of this world, and wait, on scriptural principles, for the coming of Jesus to judgment. * * *

Jesus solemnly inquired, "When the Son of man cometh, shall he find faith on the earth?" Yet the masters in Israel are making the verification of this dreadful truth a reason for their continued unbelief. When unbelief is predicted to be a fearful token of his coming, many ministers, with an unbelieving world, co-operate to create that token. Surely I have not mistaken the application of my text. Beware, lest in unbelief ye only wonder to perish.

Even though a definite period had not been named for the coming of the day of God, such are the general admonitions to *be ready, to wait for, look for*, and love his appearing, that no one can disregard them without infinite peril. Beware, then, beware, lest that come upon you which is spoken in the prophets.

Did you ever learn the whole name of Jesus? Rev. i, 8. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which *is to come*." The last clause, literally rendered, may read, *The coming One*. Faith respects him in his whole character. Many have spoken to me about preaching the gospel, not seeming to know that the gospel is the good news of the kingdom to come, when Jesus shall appear.

The gospel dispensation is not his kingdom, except in embryo in the hearts of his people, because, [Luke xix, 11-13,] "He spake a parable to them, because they *thought the kingdom* should immediately *appear*." The disciples were expecting the kingdom. Acts xvi. It shall be set up at his appearing; [2 Tim. iv, 1;] and we know, on the highest authority, that it cannot come till after the resurrection. 1 Cor. xv, 50. Now this I say, brethren, that *flesh and blood* cannot inherit the kingdom of God. No one will ever enter that glorious, everlasting kingdom, but by the resurrection, or a change equal to it.

Some want me to preach Jesus Christ and him crucified. Such, probably, do not know that he, who was the crucified One, is now *The coming One*. If we, my brethren, preach, and the people believe in Jesus as he is revealed, we shall both preach and have the people believe in the coming One. Beware how you omit to preach the coming of Jesus! By the terrible splendors of the Day of God, I charge you to preach the coming of Jesus. By your past remissness, I charge you to preach the coming of Jesus. By the doom of the unfaithful watchman and the unfaithful servant, I charge you to preach the coming of Jesus. To all, I say, in view of the opening judgment, repent, be baptized and believe in Jesus, *the coming One*. Amen!

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THE TWO LAWS, AND TWO COVENANTS.

THE great point of difference between us and one class of our opposers, is the fact of the existence of two distinct and separate codes of laws during what is called the Mosaic dispensation. We are well aware that they *can* prove that there has been a law abolished. Hence if there is but *one* law, we must acknowledge that they have the advantage of us, inasmuch as they prove that one law has been done away. But if there are two laws, as we claim, then the fact of their proving the abolition of a law does not weaken our position, for we agree with them that *one* law has been abolished.

Our opponents with their one-law theory have never been able to harmonize the seemingly discordant expressions of the Bible. They must acknowledge that some of the scriptures are out of harmony on this great subject, or admit that there are two classes of scriptures which speak of two kinds of laws.

In Matt. v, 17, 18, the Saviour says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." He further states that "whosoever shall break one of these least commandments and shall teach men

so, he shall be called the least in the kingdom of heaven." But in Acts xv, we have the history of an apostolic conference, in which they decided to lay no greater burden upon their brethren than these necessary things: To "abstain from pollutions of idols, and fornication, and things strangled, and from blood." If the ten commandments are embraced in the law which was the subject of controversy in this chapter, then the apostles have released the church from under the obligation to obey any one of them, and thus rendered themselves "of no esteem in the reign of heaven." But if on the other hand Christ is speaking of one law and the apostles of another, all is plain.

Again, in Rom. iii, 31, Paul says, "Do we then make void the law through faith? God forbid; yea, we establish the law." But in Eph. ii, 15 he says, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." With the idea that Paul is speaking of one and the same law in both of these passages, we must decide that he is out of harmony with himself.

The phrase translated "make void," in Rom. iii, 31, is *καταργεω* [*katargeo*], the same as that rendered "abolished," in Eph. ii, 15; hence all the way to avoid a positive contradiction in the two passages is to say that one law is the subject of remark in one place, and another in the other.

In Rom. iii, 31, Paul not only meets the idea of abolishing the law with a "God forbid," but says: "We establish the law." The word rendered establish, is *ισταμεν* [*histomen*], which Greenfield defines to "cause to stand firm, confirm, strengthen, establish." Then while one law is abolished, the other is caused to stand firm, strengthened, established, &c.

All must acknowledge that at one time there was a law which embraced ceremonies, and yet no one can deny that there was at the same time a law which had not a ceremony in it. When the above fact is proved, the two-law position is established beyond a doubt.

In Isa. i, 10, God commands his people to hear the word of the Lord, and give ear unto the law of our God. But in verse 11 he says, "To what purpose is the multitude of your sacrifices unto me, saith the Lord? I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats." Here God commanded them to hear the law, and at the same time declared that he would not accept of obedience to the very things commanded in the ceremonial law.

Now if there is but one law, God has commanded the people to obey that, at the same time, refusing to let them obey it, declaring that "incense is an abomination unto him." But to allow that there were two laws, and that God would not accept of obedience to one while they were violating the other, produces a harmony that cannot otherwise be obtained.

In Jer. vi, 19, 20, we find the same ideas, but in different language. There God says, "Hear, O earth, behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? Your burnt-offerings are not acceptable, nor your sacrifices sweet unto me."

Offering incense, our opponents claim, is obeying the only law that God then had. But God declares

that they are rejecting his law while offering incense, and at the same time declares, "Your burnt offerings are not acceptable, nor your sacrifices sweet unto me." The above scriptures clearly teach that God had a law which could be obeyed without offering sacrifices. But the ceremonial law could not; hence it must be the one written on tables of stone.

That there is a law—a finished law—written on tables of stone, can not be doubted by the one who has carefully examined Ex. xxiv, 12. Here God says to Moses, "Come up to me into the mount and be there: and I will give thee tables of stone, and a law and commandments which I have written, that thou mayest teach them." There are two ideas in the above text, which I wish the reader to observe: 1. The idea of the law being written on the tables of stone; and 2, That it was a law which God had written. The proof of the first is an evidence of the latter; for when it is proved that God wrote on stones, and that God wrote his law, then it follows that God wrote his law on stones, unless it can be proved that God has written somewhere else besides on stones, which cannot be done. Our opponents will not claim that God ever wrote any where else besides on the tables of stone. But God says, "*I will give thee a law and commandments, which I have written.*" Therefore the conclusion is unavoidable that God has a law written on tables of stone.

But when our friends see that the above shrinks the staves of their positions somewhat, they say that God used Moses as an instrument through which to write on stones, as well as in the book. Hence, when the Bible says that God wrote, it means that he wrote through the agency of Moses; and when it says Mo-

ses wrote, it means that he was the instrument through which God wrote. But in this our opponents greatly err. The Bible does not say that God wrote on the tables of stone by or with the finger of Moses; but it does say, "And he gave unto Moses when he had made an end of communing upon Mount Sinai, two tables of testimony, tables of stone, written with the FINGER OF GOD." Ex. xxxi, 18.

In Ex. xxxii, 16, Moses says, "And the tables were the work of God, and the writing was the writing of God, graven upon them." It is argued by some that Moses wrote on the second tables; but this is a mistake also. God says to Moses, "Hew thee two tables of stone like unto the first, and *I will write upon these tables* the words that were in the first tables, that thou breakest." Ex. xxxiv, 1. Again in Deut. x, 1-3, God said to Moses, "Hew thee two tables of stone like unto the first, and come up to me into the mount, and make thee an ark of wood, and *I will write* on the tables the words that were in the first tables which thou breakest, and thou shalt put them in the ark." And Moses says, "I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in my hand; and HE wrote on the tables according to the first writing, *the ten commandments*, which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly; and the Lord gave them unto me."

The above testimony cannot be harmonized with the idea that Moses wrote on the second table; for he positively declares that "God wrote them and gave them to him." Ex. xxxiv, 27-29 is often quoted to prove

that Moses wrote the covenant of ten commandments; but the text does not prove it. It only proves that Moses wrote words, "after the tenor of which" a covenant was made with Israel. The personal pronoun *he*, in verse 29, where it says "And *he* wrote on the tables," applies to God. This relieves the text from obscurity, and there is no dispute between it and the first verse of the same chapter where God says, "*I* will write," &c.

The above clearly establishes the position that God wrote a law on tables of stone, and the Bible as clearly teaches that Moses wrote a law in a book.* Hence the conclusion that there were two laws in the former dispensation is unavoidable. The expressions, "Book of the law," "Law written in this book," &c., are of frequent occurrence in the Scriptures. But if all law was written in a book, why thus distinguish it? This query our opponents have never been able to solve.

That it is distinguished, as above mentioned, we prove by Deut. xxviii, 58-66; xxix, 20, 21; xxx, 11-14. As before remarked, the law written in the book was not written by the finger of God, but by the hand of Moses. In Deut. xxxi, 9, we read, "And Moses wrote this law, and delivered it unto the priests, the sons of Levi." Josh. xxiii, 6. "Be ye therefore very courageous to keep and do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left."

There were two laws in the former dispensation, one

*If it could be shown that the law written on tables of stones was copied into the book, the law written in the book certainly was not copied on the tables of stone; hence the ten commandments were not binding by virtue of their having been written in a book, nor did they derive their authority from the book as the ceremonial law did. See Deut. xxxi, 24-27.

of which was a ministration of the other, and was of no utility until the other had been transgressed. The Jews sustained a similar relation to the ten commandments that we do; and to the ceremonial law, that we do to the gospel. In fact, the ordinances of the Jewish church pointed forward to a sacrifice for sin (transgression of a previously-existing law) as the ordinances of the Christian church point back to the same sacrifice: the law of ten commandments being the same in both dispensations.

It is with reference to this that Paul says [2 Cor. iii, 7-11], "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious. For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious."

Those who believe in the abolition of the ten commandments, use this text as an argument to prove it. We consider it a decisive argument against them.

1. There was no ministration written and engraven on tables of stone. But as the penalty of death was attached to the violation of each of the ten commandments, they could be termed, "death;" and the law which executed the penalty for violating them, could be termed the "ministration of death, written and engraven on stones:" it being "death," and not the ministration which was written on the tables of stone.

2. Other expressions not only show that it was the ministration which was done away, but they positively forbid the idea of the ten commandments' being done away. Verse 7 says, "The children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance; *which glory was to be done away.*" And verse 13 says, "And not as Moses, which put a vail over *his face* that the children of Israel could not look to the end of that which is abolished."

Mark! that which was covered with a vail is that which should be abolished. But the vail was not over the tables of stone, but on the face of Moses. Moses, at this time, was the only minister, and as all the ministration came through him, all the glory of it could be represented as hid behind the vail which covered his face. Moses held the tables in his hand; hence they were not covered with the vail. The children of Israel could look at them, but they could not look at that which was to be abolished; namely, the glory, representing that ministration. This argument we regard as invulnerable.

3. Verse 11 says: "For if that which was *done away* was glorious, much more that which *remaineth* is glorious." In the former dispensation there were (1.) The law, or ten commandments, and (2.) Its ministration, or the ceremonial law. In the foregoing, Paul teaches that one was done away, and that the other remains. This being true, we are compelled to take the position that the ten commandments are done away and the ceremonial law remains, or that the ceremonial law is done away and the ten commandments remain.

Again Paul says, "The law was *added because of transgression*, until the seed should come to whom the promises were made." Gal. iii, 19.

This added law could not have been the ten com-

mandments.* 1. The ten commandments were not added because of the transgression of some other law; but the ceremonial law was added because of the transgression of the ten commandments. For proof of this see Jer. vii, 21-23. Here God says, "Put your burnt-offerings to your sacrifices, and eat your flesh; for I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings and sacrifices; but this thing commanded I them, saying, Obey my voice, and I will be your God and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imaginations of their evil heart, and went away backward and not forward."

Here we learn that ceremonies were not required of them until they had refused to obey the voice of God. The voice of God is the ten commandments. Proof, Deut. v, 22. That the ten commandments were what the children of Israel refused to obey, is evident from verse 9, where he says, "Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not?"

This testimony is greatly strengthened by the testimony of Neh. ix, 13, 14. "Thou camest down also upon mount Sinai and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments: and madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant."

*I am alone responsible for the positions here taken.—M. H.

Here, in addition to the "true laws" which God spake on mount Sinai, he has given laws and statutes by the hand of Moses. Now which of the two is the "added" law? I leave the candid to answer.

But was it added because of transgression? I think it was. God says [Eze. xx, 24, 25], "Because they had not executed my judgments, but had despised my statutes, and had polluted my Sabbaths, and their eyes were after their fathers' idols, wherefore I gave them also statutes that were not good, and judgments whereby they should not live." What can be plainer? He names the commandments which they have transgressed, which has made it necessary to add the other law.

But it is objected that the added law is one which "polluted them in their own gifts." In this the objector errs; for God says, "*And I polluted them in their own gifts.*" Here the polluting was done in addition to the adding of the law.

2. It was added "until the seed should come," only. But the ten commandments last till heaven and earth pass away. Matt. v, 17-19. The law which offered sacrifices did last until the seed came, or until Jesus proved himself to be the true Messiah, by being put to death "in the midst of the week." Dan. ix, 27. There "the sacrifice and oblation should cease." There the typical offerings were swallowed up in their antitype; and the law which offered them ceased.

Again, Paul, in speaking of the same law, says, "It was our schoolmaster to bring us to Christ." Gal. iii, 24. The ten commandments did not point to Christ. It is true they would teach a man that he was a sinner, but they pointed to no remedy; while the offerings of the ceremonial law did bring those who accepted of them, to Christ. Every offering pointed to Christ as being

the only one through whom they could obtain remission; after having violated the law of God.

In Col. ii, 14-16, Paul speaks of Christ's having blotted out "the handwriting of ordinances" (the law which was added because of transgression—the schoolmaster that pointed to Christ), and adds, "Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath-days, *which are a shadow of things to come*, but the body is of Christ." Here I think all must agree that it is the ceremonial law that contained the feast-days, new moons, and Sabbaths, which shadowed forth that which is of Christ; hence the ceremonial law is the schoolmaster. For further testimony upon this point see Heb. viii, 5; ix, 23; x, 1.

In the above scriptures you will learn that the law "which stood in meats, and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation," not only led those who followed it, to Christ, but to his ministration in the heavenly sanctuary.

3. "To bring us," is supplied in Gal. iii, 24. It is evident that there is an ellipsis here that must be supplied with some word, but I think the words "to point us to Christ," would be preferable. At least they would not be so liable to be misapprehended.

But if any doubts yet remain as to what law is the subject of the book of Galatians, they will be removed by reading some of the various places where the word law occurs. It is unnecessary for us to give all the places of the occurrence of the word. Let the reader examine them at his leisure.

1. Chap. ii, 14-16. "But when I saw that they

walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified."

Here Paul informs us that Peter dissembled not in keeping the ten commandments, but in *compelling the Gentiles to live as do the Jews*, and then shows that we are not justified by the law, but by the faith of Jesus Christ. Thus the contrast is drawn between a law by which the Jew expected justification or pardon for his sins, and the faith of Christ, by which God's people now obtain justification. The same contrast is drawn by the same apostle in Acts xiii, 38, 39: "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." No one can read Gal. ii, 14-16 in the light of this latter text, without understanding that "the law of Moses," or the ceremonial law, is the one referred to here. The phrase "law of Moses," never refers to the ten commandments.

2. In Gal. iii, 10, we read: "For as many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things written in the BOOK OF THE LAW, to do them." If the ten commandments are the subject of

remark here, then we should expect to find the writing referred to, in them; but it is not there; it is in Deut. xxvii, 26.

Again, the text should read, "Cursed is every one that continueth not in all things written on the tables of stone," if that is the law to which he refers. The words, "book of the law," render it certain that the ceremonial law is the one of which Paul speaks. There are no "curses" written in the ten commandments; but Paul makes the two following quotations from the law of which he is speaking: (1) "Cursed is every one that continueth not in all things written in the book of the law;" and (2) "Cursed is every one that hangeth on a tree." This last quotation is taken from Deut. xi, 23.

3. In Gal. iv, 21-26, Paul introduces an allegory in the following language: "Tell me, ye that desire to be under the law, do you not hear the law? For it is written that Abraham had two sons; the one by a bond-maid, the other by a free woman. But he who was of the bond-woman was born after the flesh, but he of the free woman was by promise, which things are an allegory: for these are the two covenants, the one from the Mount Sinai which gendereth to bondage, which is Agar; for this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is and is in bondage with her children: but Jerusalem which is above is free, which is the mother of us all."

Our antinomian friends suppose that this allegory teaches the abolition of the ten commandments; and if the ten commandments are the subject under consideration, I acknowledge myself unable to fairly meet their positions; for what he calls "the law" in verse

21, he calls "the covenant that gendereth to bondage" in verse 24. But I do not believe that there was one of the ten commandments in the old or new covenants. The ten commandments are "*God's covenant*," not made with any people, but obedience to which, was enjoined upon all. Rom. iii, 19. First and second are relative terms; so are old and new. The old covenant relates to the new, and the new to the old.

The ten commandments existed before the old covenant was made with the children of Israel, and will exist after the new has accomplished its work. That the ten commandments were a *perfect* covenant in and of themselves, we prove thus: "And he wrote upon the tables the words of the covenant, the ten commandments." Ex. xxxiv, 29. "And he declared unto you his covenant which he commanded you to perform, *even ten commandments*, and he wrote them upon two tables of stone." Deut. xxi, 13.

Here the ten commandments ARE A COVENANT, *not a part of a covenant*. Now if it be true that the ten commandments are the old covenant (and they are all of the covenant to which they belong), then they are gone; for the old covenant has given place to the new. But the truth is, the ten commandments are no part of the old covenant. The old covenant was the remedial scheme through which they approached God after having violated his law of ten commandments. The new covenant is the plan through which *we* approach God and obtain remission for our sins. When Paul wrote to the Galatians, the Jews expected justification, or remission, through the ceremonial law, or old covenant. They expected to go to *old* Jerusalem, into the *old* tem-

ple, and through the *old* priests offer the *old* sacrifices, and thus claim justification on the conditions of the old covenant. But Paul informs them that Jerusalem which is, is in bondage, hence could not give liberty to her children; that we must now approach the "building not made with hands," the *new* sanctuary in the *New Jerusalem*, "by a *new* and living way." A *new* victim has been offered, and a *new* Priest is officiating in the *new* temple, after a *new* order. In this consists the *new* covenant. As none of the ten commandments are in the old covenant, so none of them are in the new. But the old and new are both plans through which the violators of the ten commandments can obtain mercy.

4. Verse 21 gives us to understand that certain persons desired to be under the law. Certainly Paul does not intend to be understood that these persons desired to be condemned by the ten commandments. But if they constitute the law spoken of, this is his meaning. It is much more rational to suppose that they desired to obey the ceremonial law and thus be justified from their past transgressions of the ten commandments.

5. Gal. v, 1-4. "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul, say unto you, If ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

Here Christ has freed them from something that Paul calls a yoke of bondage. As to what the yoke of

bondage is may be seen by turning to Acts xv, where you will find that some of the Pharisees thought it was needful to "command the disciples *to be circumcised and keep the law of Moses.*" See verse 5. But the disciples thought it was a *yoke* which neither we nor our fathers were able to bear. Verse 10. Again, Paul is opposing circumcision, a thing not commanded in the ten commandments. But it is commanded in the ceremonial law, although it was instituted before that law. Verse 3 says that "every man that is circumcised is a debtor to do the *whole law.*" But surely circumcision does not make it necessary to obey the law of ten commandments, which are binding upon all, whether they are circumcised or not. See Rom. iii, 19; 1 Cor. vii, 19.

Other arguments might be given upon this point, but this must suffice. As a thorough investigation of the book of Hebrews is necessary to a correct understanding of the two laws and two covenants, we will now consider it.

The book of Hebrews is a comment on the same law as that of Galatians, and on the Levitical and Melchisedec priesthods—the old and new covenants—the offerings and ceremonies of the former dispensation, and those of the present.

The word "law" is of frequent occurrence in this book, and always refers to the ceremonial law, except when Paul quotes from Jeremiah: "I will put my laws into their hearts, and in their minds will I write them." Heb. x, 16; viii, 10.

To convince the reader that I am correct in this, I will quote the places where the word LAW occurs.

1. Heb. vii, 5. "They that are of the sons of Levi,

who receive the office of the priesthood, have a commandment to take tithes of the people according to the law." But it is impossible to take tithes of the people according to the ten commandments; for they do not regulate the taking of tithes. The ceremonial law does command the sons of Levi to take tithes. See Num. xviii, 21-26.

2. Heb. vii, 11. "If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should arise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law." Query. 1. Which of the ten commandments did the people receive under the Levitical priesthood? 2. Which one of the ten commandments must be changed in order to change the priesthood from the tribe of Levi to the tribe of Judah?

3. Heb. vii, 15, 16. "And it is yet far more evident for that after the similitude of Melchisedec there ariseth another priest who is made not after the law of carnal commandment, but after the power of an endless life." The ten commandments never made a priest; hence they cannot be the law referred to in this passage.

4. Heb. vii, 19. "The law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh to God." That the law here spoken of is the one that had "shadows of good things to come," and offered sacrifices "year by year," is evident from Heb. x, 1.

5. Heb. vii, 28. "For the law maketh men high priests which have infirmity; but the word of the oath which was since the law, maketh the Son who is con-

secrated forevermore." Query. Did the ten commandments ever make a high priest?

6. Heb. viii, 4. "For if he were on earth he should not be a priest, seeing that there are priests that offer gifts according to the law." But no priests offered gifts according to the ten commandments, for the reason that they did not regulate the offering of gifts.

7. Heb. ix, 19. "For when Moses had spoken every precept [of the first covenant] to all the people according to the law, he took the blood of calves and goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people." Again, verse 22. "And almost all things are by the law purged with blood, and without the shedding of blood there is no remission."

Here I will propose two more queries: 1. Is it possible to speak the precepts of the first covenant according to the ten commandments, when they know no such precept? 2. By which one of the ten commandments are things purged with blood?

8. Heb. x, 1. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect." The ten commandments offered no sacrifices, hence they do not constitute the law of which Paul is speaking.

9. Verse 8. "Above, when he said sacrifices and offerings thou wouldst not, neither had pleasure therein: which are offered by the law." No one doubts that this is the ceremonial law, as the ten commandments offered no sacrifices.

10. Verse 28. "He that despised *Moses' law* died

without mercy under two or three witnesses." The ceremonial law is sometimes called the law of God, but the ten commandments are never called "*Moses' law*."

From the above evidence we think all must conclude that the ceremonial law is the subject of comment in the book of Hebrews. That the two covenants, spoken of in the book of Hebrews are the same as those spoken of in Gal. iv, I think no one will deny.

We have before stated our conviction that not one of the ten commandments was embraced in either the old or new covenants. We know that the ten commandments are a covenant; but they may be a covenant, and not be either the first or second, old or new. They are God's covenant, not made "with the house of Israel and Judah," but *commanded to a thousand generations*." We have before stated that old and new are relative terms; so are first and second. A thousand covenants may be made or commanded, and only two of these have the relation of old and new. A and B may make a hundred bargains, and neither of these sustain the relation of old and new, first and second. But let them make two bargains concerning one thing, and the first of the two can with propriety be called the first, or old, bargain, and the other the second, or new, bargain, though there may have been numerous bargains made before the first, between the first and second, and after the second, on other matters. So it is with the covenants.

When trying to show the perpetuity of God's covenant, or law of ten commandments, I have often been met with an objection something like the following: "The old covenant of ten commandments belonged to the Jews, but it has given place to the new, or gospel

covenant. Not only so, but as we are Gentiles, even though the old covenant was not done away, it could have no claims upon us: we are under the new, or gospel, covenant, which was made for the Gentiles."

In the above, the objector errs (1) in making the ten commandments the old covenant, and (2), in making the old covenant belong to the Jews, and the new one to the Gentiles. No covenant was ever made with, or for, the Gentiles, as such. The Gentiles are recognized only as dogs, in the Scriptures of truth, until they are engrafted into the Abrahamic stock. Matt. xv, 26, 27; Rom. xi, 17-24. Then they become Israel, and hence covenantees in all the covenants which may be binding at that time.

In Rom. ix, 3, 4, Paul says, "For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants (plural) and the giving of the law, and the service of God, and the promises."

Here we learn that not only the old covenant belonged to the Israelites—Paul's kinsmen according to the flesh—but to them pertained the *adoption*, and the *glory*, and the *covenants*, i. e., both old and new, and the *giving* of the *law*, and the *service* of *God*, and the *PROMISES*. Certainly this statement deprives the Gentiles, as such, of not only the covenants, but of the privilege of serving God, and of every promise in his word.

If we were disposed to make an argument on this as our opponents do on the Sabbath, they claiming that it is a Jewish institution because given to the Jews, we certainly should deprive the Gentiles of even the priv-

ilege of approaching God in prayer, or hoping to enjoy anything that he has promised in his word. The above is not an isolated case, but the Bible everywhere contains the same sentiment.

In Eph. ii, 11, 12, Paul says, "Wherefore remember that ye being in time past Gentiles in the flesh, who are called uncircumcision, by that which is called circumcision in the flesh, made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Here Paul deprives the Gentiles of the blessings of the gospel, of Christ, of hope, and of God in the world, as emphatically as any text in the Old or New Testaments deprives them of the old covenant.

We have found that to the Israelites belong the covenants. Lest some one should think the new is not embraced in the word covenants, we will quote a prophecy which proves that it is. "Behold the days come, saith the Lord, that I will make a new covenant *with the house of Israel, and the house of Judah*: not according to the covenant that I made with their fathers in the days that I took them by the hand to bring them out of the land of Egypt, which my covenant they break, although I was an husband unto them, saith the Lord. But this is the covenant that I will make with the house of Israel: after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." Jer. xxxi, 31-33.

This prophecy never can be fulfilled by making a covenant with the Gentiles; "for it is a covenant made with you, not according to the covenant made with

your fathers (i. e., the fathers of the Jews) in the *wilderness*." Had it been the Canaanites, the Amorites, or some other Gentile nation with whom the old covenant was made, then the making of a new one with the Gentiles might have fulfilled the prophecy; but as it is, it cannot. Will the reader mark well this point.

We are now prepared to investigate the old and new covenants as presented in the book of Hebrews. We have before remarked that this book is a commentary on the ceremonial law, on the Levitical and Melchisedec priesthoods, on the ceremonies of the old dispensation, and those of the present, and on the old and new covenants. As we have found the book of Hebrews agreeing so perfectly with that of Galatians on the law, we may expect to find an agreement on the covenants.

In Heb. vii, 22, Paul gives us to understand that Christ is the mediator of a better testament, than were the priests of the Levitical order. But the Jewish priests were mediators of the old covenant, which our opponents inform us is the ten commandments. It follows then if the old covenant is embraced in the ten commandments, that we have a better covenant in this dispensation than God's perfect law which embraced the whole duty of man. Ps. xix, 7; Eccl. xii, 13, 14. This cannot be; hence we must look elsewhere for the old covenant.

Heb. viii, 6, 12. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises, for if that first covenant had been faultless, then should no place have been sought for the second; for finding fault with them he saith, Behold the days come, saith the Lord, when I will make

a new covenant with the house of Israel and the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

Here we are again informed that he is a mediator of a better covenant; but it is not better because of better commandments in it, but because it is established upon "*better promises*." See verse 6. Am I asked what these better promises are? I answer, the old covenant could not take away sin. Heb. ix, 9; x, 4. It could only stay the judgment upon their sins (transgression of the law) for one year, Heb. x, 3, and point them to the antitypical sacrifice—to the blood of the new covenant as their only hope. Heb. x, 11. Whereas under the new covenant, God promises to remember their sins no more. Heb. viii, 12; ix, 17; Rom. xi, 27.

The fact that in the new covenant God promises to "be merciful to their unrighteousness," shows that it is made up of secondary principles; that unrighteousness antedates its existence. This being true, there must be something to tell us what sin is, besides this

new covenant. How was it with the old? We answer, It was not designed to tell the people what sin was. It could only bring sin to remembrance again every year. Hence sin was the transgression of some law which existed before that covenant.

In Heb. ix, Paul tells us what the first covenant is. In verse 1, he says: Then verily the first covenant had also ordinances of divine service and a worldly sanctuary." He then gives a description of the vessels of the sanctuary, the ark, the ministration of the priests, &c., and finally says of that covenant, "Which stood *only* in meats and drinks, and divers washings and carnal ordinances, imposed on them until the time of reformation." This being true, there was not one of the ten commandments in the first covenant unless they came under the head of meats, drinks, divers washings and carnal ordinances.

Is it objected that, in verse 4, he speaks of the tables of the covenant? I answer these are not the tables of the first covenant. But of God's covenant, which was commanded to a thousand generations.

Paul proceeds, talking about the blood of the old and new covenants (not the ten commandments,) until we come to verses 16-24, when he says, "For where a testament [*διαθήκη*, covenant] is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength while the testator liveth. Whereupon, neither the first testament was dedicated without blood; for when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying: This is the blood of the testament which God

hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood, and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

From the above quotation we learn,

1st. That a testament (or covenant) is of force after the death of the testator. This being true, if the ten commandments was the first covenant, they were not in force until after the death of the testator, be that whom or what it may. This also clearly refutes the position that the new covenant is not made in this dispensation; for if Christ is the testator, the covenant comes in force immediately after his death.

2d. The first covenant was dedicated with blood. But the ten commandments were not thus dedicated; hence they are no part of this covenant. The history of the dedication of the first covenant reads as follows: "And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant and read in the audience of the people; and they said, all that the Lord hath said will we do, and be obedient. And Moses took the blood and sprinkled it on the people, and said

Behold the blood of the covenant which the Lord hath made with you concerning all these words. Ex. xxiv, 4-8. In this history of the dedication of the first covenant, it is said that Moses "sprinkled both the book and all the people," but the tables are not so much as referred to.

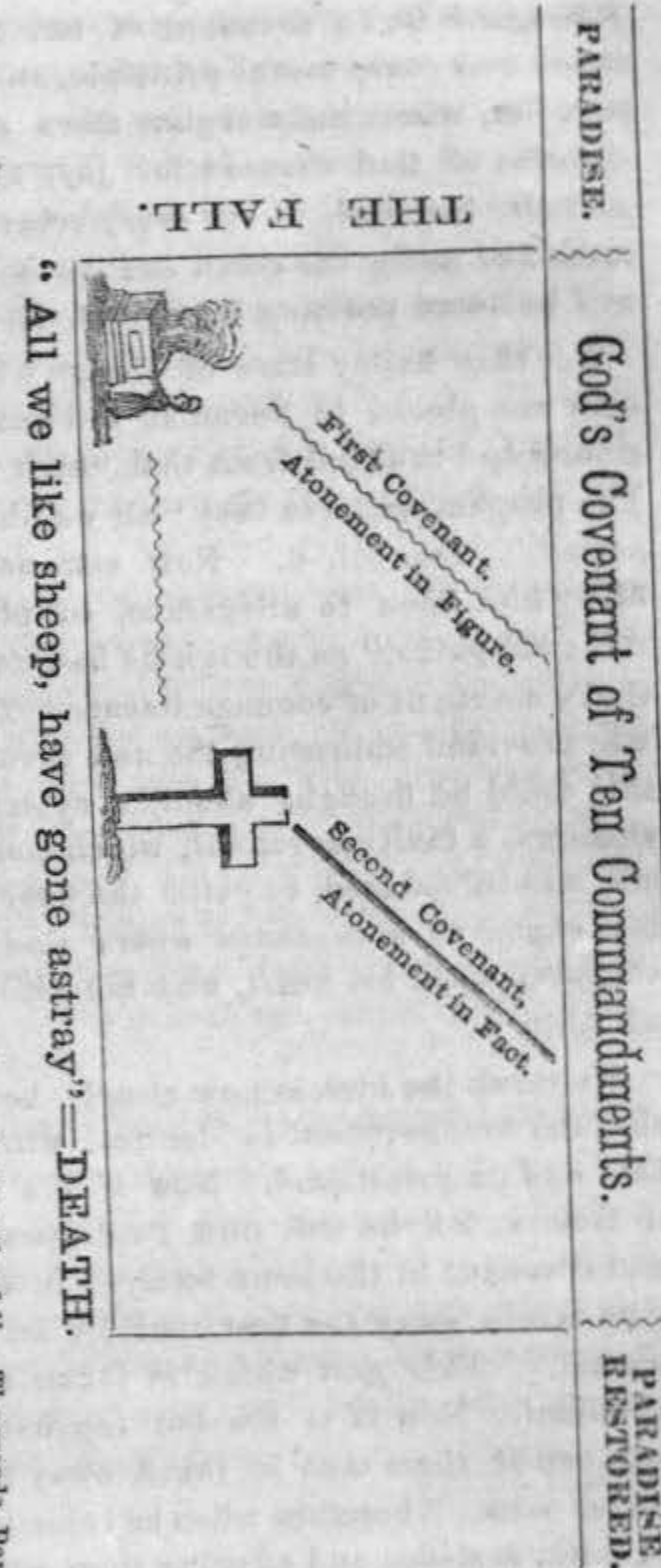
3d. Moses spoke every precept of the first covenant but God himself spoke the ten commandments. Compare Ex. xxiv, 7. 2 Kin. xxiii, 22. 2 Chron. xxxiv, 3. Heb. ix, 19, with Ex. xxiv, 12, xxxi, 18, xxxii, 15, 16, xxxiv, 28. Deut. iv, 13.

4th. The first covenant provided blood which could not take away sin. But the ten commandments knew no blood. They offered no sacrifices.

5th. It was only typical of the new covenant which takes away, in fact, the sins which were only taken away in figure under the old. Heb. ix, 23, 24.

From the above facts we draw the conclusion that the first covenant was not something by which sin was made known, but was introduced as a remedy for sin, or, rather, as pointing to a remedy under the new, and antitypical covenant.

To present my views of this subject more fully before the reader, I introduce the following diagram.



EXPLANATION.—The word, Paradise, at the left, represents the state of man before the fall. The words, Paradise Restored, at the right, represent the future redeemed state. The words, God's Covenant of Ten Commandments, spanning the whole distance, between the two, illustrates the fact that God's law is binding upon all men in all time. The first perpendicular line on the left, represents the fall. The lower horizontal line, the state of the sinful world. The altar and the cross represent the introduction of the first and second covenants. It is the work of the covenants to remedy man's transgression of the ten commandments, and place him in a position as though he had never transgressed. The first was figurative, shown by the wavy line. The second does in fact, what the former did in figure. All who avail themselves of this, will gain eternal life in Paradise Restored. Those who reject it will suffer the just fate of eternal death.

I regard God's covenant of ten commandments as embracing every moral principle, and as reaching from paradise, where the morning stars sang together, and the sons of God shouted for joy, Job. xxxviii, 7, to paradise restored, where every creature in heaven and earth and under the earth and such as are in the sea, will be heard praising God. Rev. v, 13.

But that happy state of things which existed when man was placed in Paradise did not continue. Man sinned and thus fell from that "high way of holiness." The prophet declares that "all we like sheep have gone astray." Isa. liii, 6. Now man needs a covenant to bring him back to allegiance, to place him again in "the old paths," as though he had never transgressed God's covenant of commandments. To this end a plan was provided embracing the new covenant; and until this could be brought about, a system of types and shadows, a faulty covenant, which could not take away sin, was introduced, to point the poor otherwise hopeless sinner to a covenant where God's law should be engraved upon his heart, and his sins be remembered no more.

We think the idea is now clearly before the reader that the first covenant is identical with the ceremonial law, and its priesthood. Now if the reader will turn to Heb. x, 1-9, he will find Paul speaking of the law and covenant in the same terms. In verse 9, he says, "he taketh away the first that he may establish the second." This *first* which is taken away is the first covenant. Now is it the ten commandments or any any one of them that is taken away? Answer. See verses 5-10. Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldst not, but a

body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second."

This connection shows very clearly that it is the first order of sacrifice that is taken away in order to give place to the second.

That the Levitical priesthood was emphatically called a covenant, we prove by the following quotations from scripture. Num. xxv, 12, 13. "Wherefore say, behold, I give unto him my covenant of peace: and he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel." Neh. xiii, 29, "Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites." See also Mal. ii, 4-10.

Now, kind reader, I shall relieve your patience. May you and I ever live in obedience to that law which is "holy, just and good." And through the blood of Jesus Christ the Mediator of the new covenant, which is applied on the mercy seat over the ark of God's covenant in the sanctuary in heaven, obtain remission for our past transgressions, and finally with the redeemed stand upon Mount Zion.

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"CALL TO REMEMBRANCE THE FORMER DAYS."

HEBREWS, x, 32.

THE subject of these pages will highly entertain the reader, and greatly bless and cheer the believing soul. It was written in 1843, and shows the spirit of the great Advent movement, and the deep work of grace in those whom God led out to look for the coming of his Son. J. W.

ENTIRE CONSECRATION

AND

THE SECOND ADVENT.

BY F. G. BROWN.

DEARLY BELOVED BRETHREN: It is not in my power to visit you personally, as it would give me great pleasure to do: nor am I able to write you individually; you will therefore accept of this narrative, as especially prepared for yourselves.

I feel a great satisfaction in making this narration to you, brethren, because I have so long enjoyed your confidence and your love. You know me, and I believe still, as ever, you will candidly consider what I will now lay before you.

At our Quarterly Ministerial Conferences, it has been one of our usual exercises to communicate to each other God's dealings with us since we parted: and now, brethren, as I do not expect to be present at your next session, let this speak in my be-

half. I make this narration from no other motive, than that the grace of God may be magnified, and the power of his Spirit be demonstrated. Let me premise that you are yourselves, brethren, enjoying much of God's presence, that prayer is your delight, and communion with God more to you than your daily food; that you know of the truths of our holy religion which you preach, by a powerful experience. And again, let me believe that you will not hastily reject what I declare that God has done for my soul, merely because you may never have seen and felt the same. I only ask that you will impartially and prayerfully ponder upon these things, and endeavor to ascertain whether the hand of the Lord be in them. Let me not believe that you will limit the Almighty, or that you will set up yourselves as judges of what it might be wisdom in him to perform. On the assumption that we are all living in the very last days, that which I have of late experienced is very easily accounted for. I shall lay my whole heart open to you, brethren, feeling confident, that, however unintelligible, and even silly, the exposure might be to some, you will commend me, at least, for my honesty, and be disposed to put the most favorable construction upon what I may say.

The month of August last will mark more particularly the period in which my mind seems to have been conscious of any peculiarity of exercises. Ever since I commenced my pastoral labors I have been aware that something was wanting to stimulate christians to a life of constant faith and prayer, and to give to the great machinery by which light and salvation are propelled throughout the earth

an increase of power. But it was at this time that I began to look about, and to realize, as never before, the apathy of the church in regard to evangelizing the world, &c. My soul fervently responded to the call made for a convention at Worcester, for the purpose of deliberation and prayer in regard to the *neglected* cause of missions; but circumstances prevented my attendance on that occasion. At our Association, which occurred shortly after, I felt called upon, with others, to entreat the churches to pity, and to send relief to the poor heathen; and expressed my heart-felt regret that I had not obeyed what once appeared to be my duty, and become myself a missionary. From all that I noticed, it seemed to me as though the whole American church were in a profound slumber on this subject; and I naturally inferred that vital piety must be at a corresponding ebb. From looking abroad, I came nearer home, and compared my own church with what I understood to be the condition of the churches of our own Association, relative to missions, and to the private duties of the christian; and I found that my own people were in the advance of most other churches, as to all that gives dignity, beauty and life to the christian character. But still I saw a great lack among many of them. From my own dear church I turned to myself, and found that my own piety would probably suffer in comparison with that of some of my own flock. I began to review my past life, and especially the few years of my ministry. This review awakened within me humility and pain. I knew that I could not be condemned for the want of severe intellectual labor, preparatory to the weekly performances of

the pulpit—for it had always been my rule not to fail here, though I might as a pastor: but I could detect some unhallowed motives which had too long prompted my ministerial labors; a lack of confidence in God to own and bless the word preached,—of faith in prayer—of nearness to God—of bold and soul-moving conceptions of God, of Christ, and of the Holy Spirit. I had always, from the time of my conversion, which was at the age of fourteen years, frequented the closet daily, and had enjoyed a measure of religion. But it was not until I entered the ministry, that I knew what it was to suppress youthful effervescence of feeling, and to govern self with the sternness of manhood: it was not until the holiness of my calling began to meet me, that I really began to walk with God. I now see by casting my eye over the MSS. of the sermons which I have preached since Sept. 1st, how my hungerings after the living God have been steadily increasing; and also the steps which I unconsciously took to bring me out where I found myself at the opening of this memorable year. I had tried to implore God to arouse the slumberings of the churches to an increase of zeal, of sacrifice, and of prayer in behalf of a perishing world; that he would in mercy revive religion in the midst of my own dear people, where it had so long languished, but especially that my own soul might experience more of the power of religion. We had not enjoyed a season of refreshing from on high for a long time, and I had begun to feel that God had nothing more for me to do where I was then located. After having labored on until I felt that I had exhausted all the means in my power towards effecting a change for

the better, or in bringing about the conversion of souls, I began to cry to God to send some servant of his to my relief. I felt willing to stand aside to any one whom Providence should select for this work. In desiring a revival of religion, my own soul was hoping to share in its precious fruits. I had been accustomed for a few years past, to spend a portion of my time daily in reading memoirs of pious individuals, and other religious books such as would have a tendency to feed the flame of piety in my soul: but I never dreamed that it was in my power to attain to eminence in piety; supposing either that I had not begun early enough in life, or that there was some moral constitutional defect about me which would render it impossible. Often have I read of the holy ecstasies, and the triumphant faith, and the heavenly devotion of Payson, and Taylor, and Edwards, and many others, and thought that they were religious prodigies; and of course few could hope to be like them. I had heard of some around me who had had the power of God upon them to such a degree, as to lose their natural strength: but I had always doubted and strenuously opposed such things as realities. I ever deprecated all excitements, and preferred a religion that would give exercise and expansion to the reason and to the imagination. And yet whenever, which indeed was very seldom, I found myself in a meeting where much religious fervor was exhibited, my own soul would awaken and kindle up with holy fire.

On the fourth of January last, a ministering brother having come to my aid, a series of religious meetings was begun in the vestry of our

church. No extra preparations or parade were made on this occasion; it had not even been announced that a protracted meeting was contemplated. As the coming of our brother among us was remarkably providential, I was watching for further indications of our Father's will as to the measures which should be used towards the revival of his work. On the following evening, the theme of our brother's discourse was prayer. During the sermon, I noticed no special interest among the people, nor did I feel any very strong emotions of soul myself, as a result of the discourse. Still I felt that the subject chosen was well timed, and at its conclusion knelt, earnestly desiring to lift unto God the effectual, fervent prayer which availeth much. No sooner had I bent my knee before God, than my soul was at once drawn out in inexpressible agony for the outpouring of the Spirit, and that God would come down among us in great majesty. Immediately I was conscious of feelings which I cannot better describe, than by likening them to the effect of electricity, passing through my whole physical system: the vail which had separated me from my God was now entirely torn away, my heart flowed out like water to Him in whose immediate presence, as never before, I now seemed to be. Having risen from my knees, I found the audience all bathed in tears, and a most awful solemnity prevailing the house. I began to speak; first, inquiring who had been praying for me: and next, declaring, with great emphasis that now God was going to bless us, and that my *soul* was evidence to it. I then proceeded to remark that it appeared to me as though our prayers had all been poor, mur-

muring, repining, fretting prayers—that we had not taken God at his word, and believed him to be liberally disposed unto his children—we had not presumed upon his generosity and asked him to do great things for us. I expressed my views in regard to myself thus:—That it appeared as if I had never prayed as I ought; that I had been in Jeremiah's dungeon all my life; that I had not had a place where to stand large enough for the sole of my foot; that I had just emerged from a dreary wilderness, into a vast and boundless field where all was beauty, and loveliness, and glory. Such peace, joy and confidence now took possession of my soul as I cannot describe. Having resumed my seat, and finding myself variously affected with involuntary emotions of joy and of grief, and being still sensible of this holy celestial influence to such an extent, that every limb and joint in my body trembled, I became alarmed, and inquired of my ministering brother, who was sitting at my side, if he could tell me what it was that was then on me; or if he had ever seen an individual affected in like manner. As the time drew near for the conclusion of the meeting, I felt loth to leave the desk, and to mingle with the brethren, apprehensive that what I had been enjoying might be a delusion, and even though it were, I desired never to lose it. But what was my surprise, as I left my seat, to find that still my soul was filled with inexpressible pleasure, and for the first time in my life I cried out, "glory! glory!" and immediately I sank down, unable to stand upon my feet. I was sensible that I had never prayed for such heavenly manifestations as these, and on inquiry, soon ascertained to whose

prayers I was probably indebted for what I was then enjoying. Again I felt a reluctance to leave the precious place of our worship, and then to enter the door of my residence, lest all these glorious emotions, and indescribable views of heaven, should vanish. Having arrived home, I gave myself up for a few hours to earnest and agonizing prayer, and to exalted praise and thanksgiving to God. My soul was filled with deepest agony for all who were preaching lies and false doctrine, and with faith and confidence in God, that he would hear my supplications, and now begin a mighty work of grace in our midst. Such peace and glory as I now felt for eight and forty hours, human language cannot portray: heaven had come down to earth, and I had such bliss and transports, as I had never expected to realize even in the world of glory! I wanted an angel's powers, and an angel's trumpet, to make known all and to all just what my soul felt and beheld. I retired to rest on that night, and awoke in the enjoyment of the same celestial peace, and spent the day in weeping and rejoicing before God, in view of what he had done for so unworthy a creature of the dust as myself, and in exchanging sympathies and congratulations with christian friends who called to see me.

It was intimated by one dear sister, who called at this time, that I had experienced the blessing of sanctification: the suggestion startled me for a moment, and made me shudder, supposing that she meant to intimate that I was now perfect. I replied by remarking that I hardly knew what name to give to what I had experienced; but should I select terms that would seem to me to imply just and on-

ly just that of which I was then conscious, they would be these:—the baptism of the Holy Ghost—entire consecration—perfect love. These had always before been very odious terms to my ear; odious, only because they were used by a party or sect of christians whom I regarded as exceedingly superstitious and fanatical. But I now felt that it was due to my God, and to the sovereign power of his grace, to own that he had baptized me with the Holy Ghost. I now felt the purest and strongest affection for all who were truly christians, irrespective of names or of denomination. My sectarian feelings had all fled like dew before the sun, and I wanted to mingle at once with God's dear children, however poor or despised they might be, to unite my prayers and songs with theirs, and to tell them what wonderful things God had done for my soul. I saw that I had made an idol of my denomination, and had been too distrustful of the piety of other sects, and too jealous of their prosperity. My books and authors, that had yielded so much intellectual delight, were now to me as chaff: they appeared as if sealed up, never again to be opened; everything earthly which I had fondly called mine, had fled away, and appeared to me, as at this moment, of no more value than a bubble. A desire for distinction, the love of reputation, of honor, pride, were all gone, and I felt as though I loved God supremely, and that I could now not only *reckon*, but *feel* that I was dead indeed unto the world, and alive unto God. I preferred to be taken out of the world; yes, to suffer ten thousand deaths, rather than to fall back and live where I had been living for the past years of my life. O,

what a sense of condemnation and guilt! how terrible God! how hard to bear Christ's yoke! how anxious and distressed about the church, about poor godless men, and about numberless earthly things all of which should have been left entirely with God! How many times I have looked forward with joyful anticipations to *death* which would end all this strife. I supposed that in these things, however, was the conflict of the christian, and he must submit to them as a part of his warfare. But of no grace was I now more conscious, than that of humility. I felt like a young convert, child-like, weak, ignorant, and willing to be taught by any one who could tell me more about what I had experienced, and who would take me by the hand, and lead me into all truth. I could see that God had opened my eyes wonderfully, but still I felt as though there was much more for me to learn—that there was some truth undiscovered, and into the knowledge of which the Holy Spirit was designing to lead me. These convictions I expressed to a ministering brother, who called to visit me on the day succeeding the one on which I had been so greatly blest; and O, how my soul yearned for some kind hand to lead me! I was inclined to suppose that I did not have a clear and full knowledge of the doctrine of holiness, and that it was some unpenetrated part of this grand Scripture truth into which I was yet to be introduced.

I now received without a sneer, or any feelings of contempt, the Guide to Christian Perfection. I devoured with avidity perhaps twenty numbers of this precious little work, and was highly gratified to find that there were so many christians, of all

denominations, who had had an experience precisely like my own; and, moreover, how greatly was my joy increased, to find that I could read my experience in the book of Acts—that God had given me the experience of the primitive christians, so that I could now know what they meant by “joy unspeakable and full of glory!” There was, I could discover, however, a lack of *faith* in my experience, of which others, who had been blest like myself, seemed to be better acquainted than I was. I wanted that faith, so as to grasp all God's promises as mine—so as to cry continually, Abba, Father! and so as to make Jesus my Saviour. With particular reference to this end, I searched the Bible, in order to gain still clearer and more correct views of God, of Christ, and of the Spirit. Soon I began to behold God as a being full of love, and who could have nothing but love for those who walked uprightly. I beheld Christ as my Saviour, who died for me as though I had been the only sinner in the universe; as my Priest, who had passed within the vail to make atonement for my sins; as my Mediator, who stood between me and the flaming sword of justice, and thus shielded me from destruction. I saw him as my elder brother; I looked at all the terms which were expressive of his endearment for his disciples; I contemplated him, on earth never turning away any suppliant for temporal or spiritual favors, and even suffering a beloved disciple to indulge in the familiarity of reclining on his bosom; and I reasoned thus: he is the very same Jesus now; he is the Saviour of all, especially of them that believe; why should he not love me, and do for me far above all

that I can ask, or even think, if I will but yield to him, and fully believe in him? I labored to bring him near to me, and to conceive of him just as he was when he left earth for heaven. It was not long ere I could feel that he had made me truly one of his; he was present with me in my place of meditation and prayer; and again I was humbled in the dust at his feet, and could cry out—"My Lord, and my God!" I could now live by faith, day by day, on the love of God, without one care or solicitude for the morrow; the Bible became my only book of study, the Spirit of truth my only expositor. Indeed, I had a new Bible, a new Saviour, and a new heart; and what was remarkable, I could now preach, for the first time in my life, without the aid of written sermons.

My investigations went on in regard to sanctification; I searched the Bible with reference to it; and then read Fletcher, Bramwell, Wesley and others on the subject, until I was well satisfied, that, speculate as we might, and dispute about terms as we would, the doctrine of holiness was a most prominent doctrine of the Bible, and that it was the duty and the privilege of christians to arrive at a state, to say the least, of *conscious* purity; to be where our hearts condemn us not; that we might have confidence toward God. I do not use the term perfection; not because I have myself much difficulty with that expression, but because it is liable to be misunderstood. Entire consecration is less objectionable. My *experience* on this subject is now better to me than all my theorizing ever was. Six months ago, an angel might have reasoned with me, and I should have almost doubted whether

christians, at the present day, could enjoy such influences, experience such overwhelming emotions of soul, have such bright and glorious views of truth, and be so sanctified unto God. What I have experienced, brethren, is only what others have, and are experiencing all over the land. Converts, and christians who have long been on their way to the heavenly Canaan, have alike been filled with the great power of God, as on the day of Pentecost.

After having obtained such new light on the Scriptures, and enjoyed such remarkable manifestations of the Spirit of God, I felt most deeply for you, my beloved brethren, and for all the ministers of Christ, that all who were called to minister at the altar might have the same power of God resting down upon them, so that their own souls might be refreshed, and that they might perform the duties of their office with more ease and delight. I beheld them toiling and weeping over the souls that were committed to their charge, and I longed to tell them how they might cast all upon God and get such an anointing from on high as would give effect to all their ministrations. It appeared to me, that the great majority of them were in gross darkness. I wrestled and agonized in prayer for them; and O, how distressed was my soul for an inactive and slumbering church! I can now see that my distress was caused by something beside the discovery of the fact, that the doctrine of holiness had not a strong hold on the hearts of ministers and people. So important did the doctrine of sanctification appear to me, and I could see so vividly, as I thought, its connection with the conversion of the world, that I felt it might soon be my duty to go forth and

make this the great theme of my preaching to the churches, or to devote the remnant of my life to the work of an evangelist, endeavoring to labor for Christ on a more extensive scale than ever. For it seemed to me that all my sympathies, and prayers, and toils, had been criminally restricted. As I had no tie to earth, and love for distinction had gone, I found that I had no sacrifice to make, but that toil, privation and suffering would be a pleasure, for Christ's sake. I was willing to be accounted a fool for my Master, and to bear with patience any reproach or persecution in defence of the gospel. I had always before thought much of preserving my good name, and enjoying the commendations of the community for my urbanity, frankness and inoffensiveness; and I here confess that the greatest injury that an individual could once have done me, would have been to speak ill of me. But now, blessed be God, while conscious of serving him who has redeemed me with his most precious blood, I care but little whether I have the approbation or disapprobation of the world. I am now kept in perfect peace, while my whole soul is stayed on God. I sometimes feel as though I could stand unmoved amidst the wreck of matter and the crush of worlds: such confidence has my soul in the omnipotent arm of my Father and my God. Dear brethren, hurt not the oil and the wine; do not be guilty of attributing to the influence of the imagination, to the excitement of the animal passions, or to the agency of Beelzebub, that which should be devoutly and adoringly attributed to the power of the Holy Ghost; bearing in mind that "the kingdom of God is not in word, but in *power*." If you reject

these things, when they are confirmed by so many witnesses, with equal propriety might you discard the proofs of ordinary conversion. If you smile at such experiences, as I hope *you* will not, fear lest the ungodly ridicule as superstition and enthusiasm all that the young convert professes to experience, and thus the reality of our religion be questioned. If you will turn over the pages of the New Testament, you will find just such exhibitions of God's power there. And you will recollect, that those extraordinary manifestations of the Holy Spirit have often been made by us subjects of discourse. Let not then the natural reverence which we all have for antiquity, and the charm with which we invest everything that was peculiar to the first age of the church, lead us to extol and admire everything that existed in apostolic times, while we be guilty of rejecting the very same phenomena because we witness it with our own eyes, in these last days. Many can eulogize the carpenter's son as a more profound teacher of wisdom than ever Socrates was: applaud the eloquence of the fishermen, and throw all the enchantments of romance around the babe in the manger; who, nevertheless, it is to be feared, would spurn to receive instructions from any man, however he might be filled with the Holy Ghost, unless he had been initiated into all the mysteries of science, had explored all the metaphysics of theology; and who, so far from condescending to make a stable their place of worship, would feel as though the Almighty was insulted, or could not be devoutly worshiped, unless in a granite or marble temple. But I wander from my subject; brethren, say not, "These men are filled with new wine."

2. VIEWS AND EXPERIENCE IN RELATION TO THE SECOND ADVENT.

Let me now, brethren, invite your attention to a continuation of my experience on another subject. I was always opposed to the introduction into our pulpits and churches, of all the great moral topics which have agitated the minds of the community for a few years past. And I have thought myself more than fortunate, as you well know, in keeping them all out of our midst. Our little bark has safely outrode all the storms to which other churches have been exposed, and from which they have so severely *suffered*, as I should once have said. I believe I have never preached on one of those topics, and certainly I have never been the open advocate of any of them, unless it might be thought that I have of the cause of Temperance. Here, I confess, I have erred greatly. One of my main reasons for so doing, however, has been because I plainly saw that one exciting theme prepared the mind for another; and if one was introduced, a hundred might be, and no one could foresee to what such steps might lead.

When the doctrine of Sanctification began to be generally discussed, I thought it a branch of that very tree from which so much bitter fruit had of late been gathered. And when the doctrine of the Second Advent began to be preached, I thought it an offshoot of the doctrine of Sanctification, and that the friends of the former and of the latter would be the same. These convictions were strengthened on listening to several discourses by Mr. Fitch, which were professedly Second Advent sermons; but, in

fact, discourses on Sanctification. I thought him really dishonest; wickedly designing, under the cloak of the Second Advent, to palm off Sanctification upon the churches. I publicly rebuked him for it, and left attendance on his lectures. Nor was I pleased with the two or three discourses which I heard from him on the Advent near; I had even invited my own congregation to give him a hearing, supposing that he was a ripe scholar, and a profound theologian. But what was my disappointment and mortification on finding him, as I then thought, such an intolerable perverter of plain texts of Scripture. I can now see that it was myself that was abusing the plain declarations of God's most holy word; and he was perverting them in my then opinion, because he did not depart from their literal rendering, and give them the spiritual interpretation which I had been taught to do.

I can now see, and am free to admit, that the two doctrines are closely conjoined. Not that every Christian who believes in and embraces the first, will also receive the second; because facts would not bear me out in this remark. But he who has been truly sanctified is better prepared to look at the doctrine of Christ at the door: he is qualified by patience, by lowliness, and by the indwelling influences of the Spirit to set himself down to the investigation of God's word on this subject, until he arrives at the truth: the ties are rent that once held him to the earth, and he is not only willing, but anxious to soar away and meet Jesus in his descent from the skies.

I never directly preached against the doctrine of Christ's second advent at hand; though I have often

aimed incidentally to tear up some of the superstructure on which the friends of it were endeavoring to build their theory. I had prophesied much evil against all who connected themselves with this cause. I received their books and newspapers, as I could not do otherwise without treating those indecorously who presented them to me. Some of these I read, more perhaps from curiosity than from anything else; just as one might look on and witness a contest between two pugilists, without feeling any special interest in the success of either party; others I carefully stowed away, intending, at the expiration of 1843, to bring them to light again, and hold them up as a monument of religious folly; then, I was intending to correct the presumption of all the foolish and ignorant who had dared to exalt themselves above the wisdom and erudition of the pulpit. Brethren, do not be guilty of as great a sin, lest you provoke the wrath of the Almighty. Only one day previous to the great blessing which God conferred upon me, and of which I have spoken, I declared that I would not be seen in a Second Advent meeting. Those composing them, were, I saw, as a class, of too low an order for me to associate with. I had no sympathy for their noise, and for their broken harangues. But how mighty is the arm of God to abase the proud, and to humble the lofty! On the next day after, so marvelous had been God's dealings with me, that I could not keep away from just such a meeting as I had heretofore despised. My soul wanted to give utterance to its emotions of love to Christ, and to *all* whom he had truly purchased with his blood; and now I was determined that the last vestige of pride should be

crucified and driven out of my heart, if, indeed, any yet lurked there. Accordingly I repaired to the church where those despised followers of the Lamb were holding a series of meetings; and there, to the rejoicing of many hearts, I told what great things God had done for my soul. I was now favorably disposed towards the doctrine of the Advent near, and was willing to read on the subject, as I did occasionally, while I thought, weighed considerations, and prayed more.

It should have been remarked, that at this time my mind was perfectly free from all care and concern. Bro. H.——, conducted the series of meetings which we had soon determined on holding: Christians were quickened, and sinners were pricked in their hearts, and cried out, "Men and brethren, what shall we do to be saved?" For about four weeks I did not myself preach a discourse. The minister's usual anxiety, which attends a revival, was not felt by me. I gave the church, souls, myself, and all into the keeping of God's hands, while I secluded myself in my study, in obedience to what seemed to be the movings of God's Spirit, searching the Scriptures, and weeping and praying before God that he would make *truth* known to me. I was aware that there was some truth left, which my mind did not apprehend; and this conviction I expressed to a ministering brother who called to see me on the day after I was so signally blest. I sought interviews at various times with the clergymen of the town, hoping that some words would be providentially dropped that would give me a clue to that for which my heart was anxious. But I always left them with disappointed hopes. At times I fancied

that it might, perhaps, be my duty to unite myself with another denomination, where there might be more vital piety, more scripture truth, and a greater field for usefulness. But my views on the leading doctrines of the Bible were unchanged, and I did not and do not feel like sacrificing them on any account. Indeed, these doctrines, as held by our church, never seemed to stand out so prominently on the pages of inspiration as at this moment; they are all harmonious, beautiful, glorious. Well, I would ask myself, with what denomination can I unite? I could fix upon none, a connection with which I felt would satisfy the strong desires, and calm the restless feelings of my heart. Now my soul was all ecstasy and devotion, and then indescribable darkness and wretchedness would succeed. I wondered that my peace and enjoyment were not as deep and as continuous as those of others who had been baptized with the Holy Ghost; for I was fully conscious of striving, in all things, to please my heavenly Father; was much in prayer, and felt willing to submit myself entirely to the divine will. Never did I so feel my weakness, my liability to err, my need of the prayers of Christians. O how I longed to say to each member of my church, and to every one who had access to a mercy-seat, pray for me; how my soul yearned to make known to my dear people my peculiar exercises of mind, that I might have their sympathies.

Greatly was my soul refreshed and comforted on one occasion, about the first of February, during one of our vestry meetings, to hear a number of praying souls arise, and say that it had been deeply impressed upon their minds that they must pray

more than ever for the pastor. One of them stated that the burden of his own prayers had long been for me—that the moment he had undertaken to pray for himself, he almost unconsciously and involuntarily found himself praying for me. Three of these individuals were neither members of our church, nor believers in the doctrine of the Second Advent near, although devoted christians, having come in to enjoy the season of revival. And now my soul flowed out like water, in gratitude and thankfulness to God for the intelligence that others were bearing my case continually up to heaven. Immediately we all bowed before God, and my soul wrestled and agonized before the throne, that God would keep my feet from stumbling, take me into his hand, and reveal to me not only all truth, but show me what he meant by the peculiar strivings of his Spirit. On returning to my residence, again I knelt to pour out my desires unto God; and no sooner was my knee bent, than again I found myself, as on the first of January, in the awful presence of Jehovah; fear and trembling seized all my reins, while glory seemed to envelop me. At once, with as much clearness and force as though an audible voice had thundered it in my ear, and down into the very depths of my soul, I was given to understand something to this effect: the glorious reign of Christ—my own responsible connection with the accomplishment of his triumph over the wicked—brevity—lightning. Immediately, and for several days following, my mind dwelt with overwhelming interest on what these things might mean. Now, I thought I could interpret them in this way: God is about to convert the town, and perhaps a large

portion of the earth; the day for a temporal millennium is fast dawning; I am to be used as an instrument in effecting these glorious things for Zion; my life is just at its close; all is to be done with the speed of lightning. Again, this was my interpretation: Christ is about to make his personal appearance, for the destruction of the ungodly, and the gathering home of his saints; I am to sound the Midnight Cry; the day of probation has just run out, and all are to be hurried into eternity; these things are to be closed up with the speed of lightning! Impressions of this kind were invariably made upon my mind, whenever I got near to God in holy, agonizing prayer; and whenever my mind wavered in regard to the near approach of Christ to reign on earth either temporally or spiritually, I was completely wretched; though previously I might have been in religious raptures. Frequently, when in prayer, I would have such heavenly manifestations, and such convictions wrought on my soul, that I would rise from my knees with the fullest persuasion that Christ was truly at the door. Still I had not studied the Bible with careful reference to the doctrine of the Advent near. I thought the task to be a difficult one, and I did not feel that I had time then to enter upon it. But I could have no inward rest until I made a commencement.

I now began to search the Scriptures, without note or comment, for myself. I took the chart used to illustrate the visions of Daniel, merely to aid in keeping everything clear and distinct before my mind. It was humbling, notwithstanding all that God had done for me, to study the Bible with the aid of a chart, on which I had heretofore looked

with so much contempt. There was the figure of a man in a certain attitude! and then, in different postures, the figures of various and most hideous beasts! The repugnance with which I regarded that chart cannot be well conceived. I thought it to have been conjured up by some dreamy, silly person, who was seeking to make everybody like himself. But why should I have had this deep-rooted prejudice against those symbols? There is man, a being proud of his capacities, allied to God, and the destined associate of angels: what symbol more appropriately chosen to illustrate the occurrence of the greatest events which the world has or will ever witness? There is the lion, the lord of the forest, at whose roar man himself trembles and turns pale; and there are the other mighty beasts of the field, next to man in the scale of being; what symbols more appropriate than these with which to mark the scale of time? Those symbols, those *pictures*, hideous as they appear, why, they are the language of the Bible. And supposing there should be just such a transfer to paper of all events recorded in the word of God, what kind of a scene would be presented before the eye? But the chart is in perfect obedience to the command of God, "Write the vision and make it plain upon tables, that he may run that readeth it." I was totally ignorant of just what the chart was designed to illustrate, and knew not what was the reasoning from it.

I cannot here relate what were my feelings as my investigations went on. I was astonished and humbled to observe the Babylonian kingdom represented by the head of *gold*; the Medo-Persian by the breast and arms of *silver*; the Grecian by

the belly and thighs of *brass*; and the fourth kingdom by the legs of iron, and its divisions by the feet and toes of iron and of *clay*. And then to admit that our own and other proud nations were represented by the feet and toes, "part of iron and part of potter's clay," I could hardly brook; still I would believe it if I had good and sufficient proof for it. Pursuing my study, I was amazed, surprised, delighted, on discovering such a complete correspondence between the vision of Nebuchadnezzar and that of Daniel; and then finding such a perfect likeness between that seen by Daniel and by John the revelator, even to the number of days when the vision should expire. I could but think that John must have been very familiar with the book of Daniel; or that some of his book must have been penned without much inspiration. But I could reconcile the matter easier than this: it was of God, and he was taking these various means to remind man, at different and remote intervals from each other, that he was not slack concerning his promises, and that he might have some guage by which to ascertain how fast and at what period the sands of time should all run out. My Polyglot Bible was on my table, and aided me wonderfully in making speedy references to other portions of God's word. Such was the harmony between the books of Daniel and John, and other books of the Bible; so plainly did the book of Daniel and all the passages to which I had reference for the purpose of comparing scripture with scripture, teach the doctrine of the near approach of Christ, that I began to be suspicious of the edition of my Bible, and actually turned to the title-page to see by whom and when it was pub-

lished. I know the reference column is the work of man; but still it appears singular, that man, years ago, and probably without any intention of teaching the Second Advent near, should make such happy references.

Having given the book of Daniel a thorough investigation, which I had never before done—supposing if that or any other book of the Bible really taught the doctrine of Christ's speedy coming, those who were more aged, learned and pious than myself, would be likely to ascertain it; and that when *they* sounded the note of alarm it would be time enough for me to awake,—I was astonished to find the mass of Scripture testimony in favor of this doctrine. My mind had seemed to sympathize with that of Daniel throughout the whole vision; and I waited in fearful suspense for every word of explanation and revelation which the angel gave him; and when his last words were uttered, as contained in the last verse of the last chapter of Daniel, my interest was overwhelming; and I asked, what do these things mean? They cannot have but a very partial reference to Daniel's people after the flesh. Daniel could not have understood them thus. Had they been a plain, literal account of what was to befall his own people, he could not have been so amazed and astonished; he would have more readily comprehended the meaning of the angel's instructions. Besides, there are things in the book which cannot be interpreted as having a mere reference to the Jews; there is a mist, a vail, drawn over the whole book when such an application is made of it. On the other hand, all is clear and harmonious, when it is applied to teach mainly the

captivity and the deliverance of the children of God, together with the setting up of the kingdom of Christ.

I accordingly found that if I was still resolved on making the Bible my chart in these perilous times, *I must believe* that the book of Daniel contains a full description of the kingdoms of this world down to the present hour—that it introduces the kingdom of the Messiah, which is just ready to be set up, the consummation of all things, the coming of Christ in the clouds of heaven, to receive his dear disciples home to everlasting habitations, the burning of the earth, and the destruction of the wicked.

When I found it admitted, on all hands, that the seventy weeks were weeks of years, and that near the expiration of 490 years, Messiah the Prince *was* cut off according to the vision; the inference appeared both natural and necessary, that the *days* should be considered as prophetic days or solar years; but finding that events corresponding exactly to those referred to in the vision, were engraved on the broad page of history, and harmonized perfectly with those in the vision; and seeing that if the last chapter of Daniel did not teach the final resurrection and judgment, no chapter of the New Testament did; that the *days* in the last verse of that chapter included the occurrence of those great events which Daniel *himself* was to witness; and that if it were allowed that this chapter does refer to the final judgment, (and before this controversy, it has always been supposed to,) then it seemed to me to be a very strange appendage to affix to the vision which included events which had transpired centuries ago—a wonderful leaping from 164

B. C., when *Antiochus* died, or 68 A. D., when *Nero* died, to the time of the judgment, &c. I accordingly felt that I *must* give way to the clear and sober convictions not only of my understanding, but to the more solemn convictions of my soul, to which the truth was now applied with unspeakable power. Still I sought for additional evidence, by comparing the contents of the book of Daniel with other portions of God's word, by the signs of the times in the natural, political, the commercial, the moral and religious world; and I thought that if we had not, and were not witnessing these *signs* at the present day, then my imagination could not conceive of what those signs spoken of by our Saviour could possibly be, and it would relieve my mind much to see an individual sit down, and with pencil and brush delineate them any better than they had already been exhibited.

Humbling and mortifying as it would have been to me six months ago to have taken my seat at the feet of brother Miller, brother Hersey and brother Himes, I could do it now without a struggle. Light began to break in upon my mind by degrees, until the conflict of old and long-cherished prejudices and errors with pure truth ended forever, and was succeeded with indescribable peace and glory, and yet with dreadful solemnity of mind; and whereas for the past two months, although I had received great light on the doctrine of holiness, yet, as remarked, I had felt as though some undiscovered truth was still to be perceived, not even *supposing* that it was the doctrine of the Advent near; and whereas I had felt as though the firmament of my mind was yet bedotted with a few remaining clouds, I could

now look up to the natural heavens, which were then as clear as crystal, and feel that my mind was *just like* those heavens; all was like the blazing sun in yon azure blue. I now found that I stood where I could run and read; that I had obtained the mystical key, by which I could open at pleasure and lay my hand on each and all the sparkling gems and precious pearls of the holy treasury; that the Holy Spirit had conferred upon me *the white stone*, with the new name written thereon, which no man knoweth save he that receiveth it. I seemed to stand on a rock which hell could not shake, and to be armed with ten thousand weapons with which to meet all the hosts of darkness.

On the next Sunday I preached the blessed doctrine of Christ at the door; and O, the power of God which came down upon me! I was amazed and confounded at the words which God poured from my lips; for I can call God to witness that it was not *me* that spoke, it was the Holy Ghost that spake by me! The awful solemnity of that day, of that place, and of that audience, can *never* be forgotten. After the close of the afternoon services, I feared to open even the lids of the Bible, for the truth came almost independent of the Bible, rushing and streaming, and blazing into my mind like waves of light; God's Holy Spirit still continued to increase upon me, until my body was entirely *prostrated*, my strength gone, and I was compelled to cry out after the example of my Master, "Father, if it be possible, let this cup pass from me; nevertheless not my will, but thine be done."

Yes, singular, and almost blasphemous as it might appear to some, I could but pray that light might

be in a measure withdrawn from my mind, and glory from my soul, if agreeable to God's will. Nevertheless, without the divine will, I felt ready to die under it. Before retiring to rest, God heard; and my soul, that had been like the destructive tempest of the ocean, settled down into the calm and quiet of the rivulet of the valley, and I gave myself to slumber as though nothing had happened, and slept sweetly until morning.

And now, dear brethren, I feel so confident that the judgment is just at hand, that the great moral drama of earth is just over, and that in a very few more months, at least, I shall see my Jesus descending from the skies, that I feel as though I could stand up alone in the face of all christendom in defense of these things. God has wrought it into my very soul; he has given me the *evidence* of it there. Ah! that is significant language! O that I had seen these things years ago! How have I been in such a dungeon all my life! What a *Babylon*, what a Babylon I have been inhabiting; like the feet and the toes of the image, which were part of clay and part of iron, so the world, our country, philosophy, religion, are a perfect compound. Religious truth has become curiously complicated, and distributed and divided around among all the different sects of professing Christians, each having a portion of the truth; while Christians, in general, have the sacred truth of Christ as our only ground of hope and salvation; but what denomination has most of the love of Jesus—most of vital godliness, I know not: this seems to be like the blood which is not confined to any one portion, but spreads and diffuses its vital power throughout the whole body.

I must say that the religion of Protestants, as it is now held, is, to use the weakest language, tinctured with a little atheism, and deism, and Unitarianism, and Universalism, and philosophy, and mysticism. I am grieved to say it, but it is even so. Many of our dear brethren almost deny the doctrine of the resurrection of the dead—the body is to rise, if at all, in some ethereal, invisible form; and heaven, and Jesus, and all holy intelligences are of the same subtile nature. With many, the judgment, to a great extent, was at the destruction of Jerusalem. And then, too, Christ comes the *second* time, as he comes to every man the second time when he *dies*. Whereas Paul says that he shall appear the second time, when he comes, “without sin unto salvation.” O, I am confounded at our past ignorance of the word of God, and at our awful abuse of its doctrines. We have spiritualized them all away, until our holy religion has neither life nor tangibility, and there is hardly a solitary motive left to use in inspiring to a life of holiness, and in drawing the poor soul up to heaven! Where is the Christian’s God, the Christian’s Saviour, the Christian’s Comforter, the Christian’s Bible? O, to weep tears of blood! The Bible, the Bible! The *Old* Testament we have all, long since, thrown over to the carnal Jew: and as to the *New* Testament, we have given him a good proportion of that too, and the rest is distributed among Christians, philosophers, and scoffers. O, what a pity! How it has pained my very soul for the past few months! Where is the Christian’s Bible?

And now, where are the watchmen upon the walls, that have dared to speak the truth FEAR-

LESSLY, without any regard to popular opinion, station, and at the peril of their idol—reputation and influence? Come down into the streets of this blazing Babylon; enter the houses of merchandise, and the gorgeous palaces of the professed disciples of our dear Master, who had not where to lay his head: and then look abroad and see a heathen world plunging down to hell! O, is this, is this primitive Christianity? and yet we are told that Christians are going to convert the world! Why, the energies of the Christian church are all paralyzed, and there are hardly the least signs of life in the spiritual body as a whole; and yet some tell us that the temporal millennium is to commence this very year, or hereabouts; and perhaps in the next breath, that the treasury is exhausted, that candidates for the field have withdrawn their names, that the missionary has settled down in utter *despair*, finding it worse than useless to cry out, “Come over and help us!” while it is boldly confessed that we need a “*History of Moral Stagnation*.” And it is verily so.

O, why do not the dear disciples see that Jehovah is reining in the chariot steeds of earth, and shouting, “Thus far and no farther?” Where are the means, but above all, where is the *disposition* to convert the world to Christ! Where is the Christian nation that will be the first to advance in this enterprise? England, according to her own confession, is fast going back to heathenism. America, I fear, is in danger of a like predicament; she is exporting Bibles and missionaries to Germany, and importing, in exchange, German neology, the direct tendency of which is to rob the Bible of its

inspiration, miracles, and divine authority. She is quite in the arms of the papal hierarchy; the tramp of the iron foot of the Pope already breaks upon our ear from over the hills and valleys of the great West. I am truly confounded, as I look and behold the death-like slumbers of the church: and I do solemnly believe that there is nothing that can save us but the interposition of his arm who is the Almighty. Unless the Prince, the mighty Conqueror, Jesus Christ, the Son of God, does speedily appear, all is lost. But for myself, I entertain no fears. Christ will come, and deliver us according to the word of God, ere such a crisis shall occur. I believe it with all my soul. I believe it with as much confidence as I believe that the doctrine of regeneration is a doctrine of the Bible; with as much, and perhaps more assurance than I believe that I have a personal interest in the blood of Christ. I am willing to peril everything on it. In thus proclaiming, I am well aware that I incur a most tremendous responsibility. Granted; so did Noah, and Jonah. But hear, beloved brethren; *God* has made me take upon myself this awful responsibility; and you *must* feel that I should be the last man to bear it, had not God himself laid it upon me. Once I should have trembled to have stood up in the face of the world and the church, feeble as I am, to preach this startling, awful, and yet, to the Christian, glorious truth. But God has ordered; God is on my side; and God is witness to what I write. O, that I had been more diligent for my Master; that I had labored more faithfully for souls; that I had more frequently denied self, and made greater sacrifices for him who died for me, and who is now

coming to take me to be with him forever! At the eleventh hour, and when the last cry that "the Bridegroom cometh," is just ready to be uttered, I am graciously brought in, to blow the trumpet in Zion, and to sound the alarm in God's holy mountain.

My soul is now content, and in a state of greater peace and joy than ever; Jesus has seemed to smile affectionately; and the Spirit, which had so long been striving with me in relation to something, seems to have left me to go about my Father's business.

Beloved brethren, do not censure me for the confident tone in which I speak; for it is the confidence of my soul. God has wrought this great truth on *my* soul, too, "as with a *pen of iron!*" I cannot think that it is my nature to be headstrong in my religious opinions; on the contrary, I have ever been more disposed to yield my own to the better judgment and wisdom of my superiors. There is only one respect in which I think that I have the advantage of those who differ with us on the great question of Christ's advent; it is that God has vouchsafed to me the aid of the Spirit of truth to lead me into all truth, and to show me things to come.

In the midst of such a clashing of opinions on this subject, I want light; I want a guide; and I feel that I must make the Bible that light, and the Spirit that guide, and learn and decide for myself. I do not set myself up haughtily and arrogantly as a teacher of those who are so much my seniors, and for whom I have not as yet lost my reverence. I am only reading God's word for myself, and I hope that I shall teach it with a modesty becoming

my youth. If now I have imbibed an error, then I will with all patience and humility sit at the feet of any of our Master's holy servants who can supply me with truth, promising that I will heartily renounce my present for more scriptural views, when they are produced, and will rejoice to labor on for years to come in the cause of Christ, feeling that I am just qualified to be a laborer in the vineyard of our Lord. I am wedded to no party, and to no stereotyped theory. What I have learned of late, I have, I believe, been taught by the word of God. I have not read Mr. Miller's lectures, neither know what they are.

But it may be said that I am laboring under a delusion; that I am visionary and fanatical. In refutation to this charge, I must refer not only to the cast of my mind, which would sooner incline me to scepticism than to fanaticism, and sooner subject me to the slow progress of my reason, than to any sudden impulses of feeling; but to the brief history of my life, brethren, as you are acquainted with it. *You* know that I have always been a conservative on all the great moral topics of the day, and exceedingly fearful of all "isms." And as for being deluded, I cannot allow. I know that the devil is always busy, and for fear of attributing either to the devil or to nature what ought to be attributed to grace or to God's Spirit, I have all my life long been in bondage. Must I throw away all good impressions and influences for fear the devil may have originated them? If in the present instance I am deluded, then I was deluded fourteen weeks since, and sixteen years ago, when first converted to God. The same kind of arguments by

which I satisfy myself that I was ever converted, I urge in order to prove the reality of what I experienced at the opening of this year; and in like manner I prove the genuineness of what I have again experienced by what I then saw and felt; each were perfect conversions, brought about by the sovereign agency of God. If it still be contended that I am deluded, then I would humbly ask, how may I know when my prayers are answered; when I am under the influences of God's Spirit, and the leadings of the Spirit of truth? In despair I must cry out, I am like a vessel at sea, with the storm beating, the winds raging, the waves dashing, the stars obscured in impenetrable darkness, the helm gone, and chart and compass as good as useless. Have we forgotten some of the first principles of our faith? Has God left us to such awful uncertainty, and been no more mindful of the safety, comfort and good of his children? The Spirit and Word agree in what I have seen and felt; and I feel as though it would be next to the commission of that sin which hath no forgiveness, either in this world or in the world to come, to go contrary to the Bible as I now read it, and to the Spirit which now influences me to give the midnight cry. It is far, far easier for me to believe than to disbelieve that Christ standeth at the door; and that I am under the influence of the good, than of the evil spirit. Could the devil so deceive me, and fill my soul for days and weeks with such unutterable peace, joy, and glory—give me such nearness to God in prayer—make me willing to leave all for Christ's sake—to endure the loss of the friendship and esteem of my dear brethren—to be accounted as "stupid"—

and willingly to stand and suffer the scoffs and sneers of both the wicked and the professedly religious! Will not Satan be likely to lose more than he can possibly gain by such a manœuvre? *I must hazard the issue*, in connection with many whom I am gratified and surprised to find had an experience just like my own on this subject; *they* are good men, whatever *I* may be.

In months and years gone by, the preaching of "Christ at the door" has resulted in the conversion of souls, who still adorn their profession. If the preaching of this doctrine is calculated to frighten men into religion, and to make spurious converts, then is the preaching of future punishment, when disconnected with this subject, liable to like objection. And if the doctrine that Christ is about to leave the mediatorial seat, is calculated to lead to insanity, then should the doctrine of final judgment be a proscribed theme, on the same ground. And the friends of evangelical religion ought to beware how fast they work into the hands of those who are not the friends of the religion of Christ. Should time continue, and the world run on as ever, they will have to meet their enemies under circumstances new and strange, but which they will have the satisfaction of knowing have been of their own creating. The fortifications of sand which they have hastily thrown up as a seeming defense against one enemy, will be washed away by the first storm that sets in from the opposite quarter.

One good, at least, has already resulted from this controversy: it has shown to some extent what are the real, tangible doctrines of the church—to what the heart as well as the mind assents in the

Scriptures; and it has exhumed some of the cardinal doctrines of our holy religion, with the reasonable hope that they will be preserved, in all their native freshness and power, unto the coming of our Lord and Saviour Jesus Christ.

And now, dear brethren, I take my leave of you; and in so doing, let me ask you as friends to me and the cause of truth, will you account for what I have experienced? If disposed to reject all natural phenomena, as indicative of Christ's coming, as christian philosophers will you account for the present religious phenomena in the moral heavens! How is it? I had never read the experience of any soul on this subject, until I read my own experience in theirs. Here are ministers of the gospel, and christians of all sects, in all parts of our land, without any previous knowledge of each other, exercised alike by the Spirit and power of God, and led into the unshaken belief that the Judge standeth at the door. *And nothing as yet advanced by their opponents can persuade them to the contrary.*

Brethren, I could write much, but time is short and forbids it. I have not given you the argument on this great subject, for it was not my design so to do. I only give you my *experience* in connection with it. Others have prepared works on this subject, to the investigation of which I now invite your prayerful attention. My present aim is merely to conciliate your feelings in behalf of this great truth. God's word is intelligible; you may understand it; search for it with childlike simplicity; cry after it, and you shall find it. Consider, God is the same as ever; and hence it would not be strange,

if he should cause the midnight cry to swell up first from among the poor and illiterate. He is a mysterious God!

And now, brethren, often have I wept and agonized in prayer to God for you. You have my heart; I love you; and because I love you, I want you to see the truth. You have labored anxiously and faithfully for God, and now I want you to lift up your heads and rejoice, for your *redemption* draweth nigh. You need not be assured that it is not in my heart to harbor one hard feeling against those who do not see the vision: I can sympathize with them in their blindness—just so *I* once was, and should be now but for the sovereign power and unmerited grace of God. I can truly say that I never loved them so well: and I feel strong convictions that they will *soon* be startled from their slumbers. If ever there was a time when every minister of Christ should prayerfully think, solemnly study, and independently act, *now* is that moment. They hazard souls more than we do; for if Christ should come suddenly, how many poor souls will they be the means of destroying! Brethren, need I remind you of your own individual responsibility at this interesting period? Will you suffer one soul to perish through your indifference to the cause of truth.

Brethren, I have written hastily and familiarly. I have left much unsaid, and some things unexplained. By a reference to page 26, you will perceive that I allude to one brother in particular, who had for weeks and months prayed much for me although we had had but a partial acquaintance. He knew not, as he has since confessed, why he should

have such feelings for me. But when God so signally blest me at the opening of this year, then with a heart full of emotion and tears gushing from his eyes, he said God had heard his prayers, and made all plain to him. I have learned, too, that many praying souls had agonized in prayer to God for me, that my eyes might be opened to the momentous truth of the approach of our Lord to gather home his children; and they had gained an evidence at a throne of grace that their prayers were accepted, and should be answered. My own people had felt, and publicly declared their convictions, that persecution and suffering awaited me for the truth's sake; and hence their prayers ascended to God in my behalf, little thinking, as well as myself, from what quarter, and on what ground the trial and pain would come. Their impressions were well founded; the fiery trial has overtaken me; but as I then said, so I now say, let the storm come; I was never before worthy of persecution. God however, is my daily support and consolation; and I am thankful to be one to suffer reproach for his sake; for I have the promise that if I suffer with him, I shall also reign with him. And now it is my prayer that this brief narrative of God's gracious dealings with me, may be blest to your everlasting good.

May the grace of our Lord and Saviour Jesus Christ be with you all forever. AMEN.

Your beloved brother,

Boston, April 19th, 1843.

THE
STATE OF THE DEAD.

BY JOHN MILTON.

AUTHOR OF "PARADISE LOST."

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PREFACE.

IN matters of religion, many are, at the present time, proverbially afraid of new things. Had this fear existed before new things usurped the place of the old, it had been well. As it is, we have not only the state of things spoken of by the prophet, when men shall put darkness for light and light for darkness, and bitter for sweet and sweet for bitter, but we have them also putting old things for new, and new for old, clinging to the new things as if they were the old, and crying out against the old things as if they were new.

Such is emphatically the case with the doctrine discussed in the following pages. An immortal soul and consciousness in death are really the new things in this controversy. These are everywhere opposed by the writers of the Bible, and were only able to creep into the church by means of the great apostasy this side the days of the apostles. Yet men would have us believe that these are the ancient doctrines of God's word, and that the truth has stood on the side of the serpent from the days of Eve to the present. Gen. iii, 4. Hence, anything which opposes these, is branded as innovation—as some new doctrine which has come newly up. It is to remove this deception from the minds of the people that we labor. And in sending forth

such teaching as this work contains, we are only calling attention to one of the "old paths," out of which the nations have been turned by the great enchantress that sits upon her seven hills on the banks of the Tiber, Rev. xvii, 1, 2; xviii, 3; and which the prophet calls upon us to seek out, and, when we have found them, to walk therein. Jer. vi, 16.

To this truth there have all along been witnesses; and those with whom great names are essential to authority, will find no lack of these connected with this doctrine. The name of John Milton, author of "Paradise Lost," and who has been styled "The Christian Homer," is all that could be asked in this direction. He was born in London, Dec. 9, 1608, and stood at the head of his generation in literature and theology. With him we may mention, as holding the same views, such men as the Rt. Hon. Sir James Stephens, Regius Professor of Mod. Hist. in Cambridge College, Eng., Archbishop Whateley, of Dublin, Bishop Law, author of a Call to the Unconverted, Edward White, Wm. G. Moncrieff, of Scotland, H. H. Dobney and Panton Ham, of England, eminent as ministers and authors, John Locke, the Christian philosopher, Olshausen, the German commentator, who says, "The doctrine of the immortality of the soul and the name are alike unknown to the entire Bible," John Taylor, author of a Hebrew Concordance, Tholuck, the German critic, &c., &c.

PUBLISHING COMMITTEE.

THE STATE OF THE DEAD.

CHAPTER I.

THE CREATION OF MAN—A LIVING SOUL—USE OF THE TERM SOUL—SOULS PROPAGATED BY NATURAL DESCENT—OBJECTIONS EXAMINED.

THE visible creation comprises the material universe, and all that is contained therein; and more especially the human race. The creation of the world in general, and of its individual parts, is related in Gen. i. It is also described in Job xxvi, 7, &c., and xxxviii, and in various passages of the Psalms and Prophets—Ps. xxxiii, 6-9; civ; cxlviii, 5; Prov. viii, 26; Amos iv, 13; 2 Pet. iii, 5. Previously, however, to the creation of man, as if to intimate the superior importance of the work, the Deity speaks like a man deliberating. Gen. i, 26. "God said, Let us make man in our own image, after our own likeness." So that it was not the body alone that was then made, but the soul of man also (in which our likeness to God principally consists); which precludes us from attributing pre-existence to the soul which was then formed—a groundless notion sometimes entertained, but refuted by Gen. ii, 7. "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; thus man became a living soul." Job xxxii, 8. "There is a spirit in man, and the inspiration of the Almighty

giveth them understanding." Nor did God merely breathe that spirit into man, but moulded it in each individual, and infused it throughout, enduing and embellishing it with its proper faculties. Zech. xii, 1. "He formeth the spirit of man within him."

We may understand from other passages of Scripture, that when God infused the breath of life into man, what man thereby received was not a portion of God's essence, or a participation of the divine nature, but that measure of the divine virtue or influence which was commensurate to the capabilities of the recipient. For it appears from Ps. civ, 29, 30, that he infused the breath of life into other living beings also. "Thou takest away their breath, they die . . . thou sendest forth thy Spirit, they are created;" whence we learn that every living thing receives animation from one and the same source of life and breath; inasmuch as when God takes back to himself that spirit or breath of life, they cease to exist. Eccl. iii, 19. "They have all one breath." Nor has the word spirit any other meaning in the sacred writings, but that breath of life which we inspire, or the vital, or sensitive, or rational, faculty, or some action or affection belonging to those faculties.

Man having been created after this manner, it is said, as a consequence, that "man became a living soul;" whence it may be inferred (unless we had rather take the heathen writers for our teachers respecting the nature of the soul), that man is a living being intrinsically and properly one and individual, not compound or separable, not, according to the common opinion, made up and framed of two distinct and different natures, as of soul and body, but that the whole man is soul, and the soul man, that is to say, a body,

or individual substance, animated, sensitive and rational; and that the breath of life was neither a part of the divine essence, nor was it the soul itself, but as it were the inspiration of some divine virtue fitted for the exercise of life and reason, and infused into the organic body; for man himself, the whole man, when finally created, is called in express terms "a living soul." Hence the word used in Genesis to signify soul, is interpreted by the apostle, 1 Cor. xv, 45, "animal." Again, all the attributes of the body are assigned in common to the soul. The touch. Lev. v, 2. "If a soul touch any unclean thing." The act of eating. Lev. vii, 18, 20. "The soul that eateth of it shall bear his iniquity." "The soul that eateth of the flesh," and in other places. Hunger. Prov. xiii, 25; xxvii, 7. "To the hungry soul every bitter thing is sweet." Thirst. Prov. xxv, 25. "As cold waters to a thirsty soul." Isa. xxix, 8. Capture. 1 Sam. xxiv, 11. "Thou huntest my soul to take it." Ps. vii, 5. "Let the enemy persecute my soul and take it."

Where we speak of the body as a mere senseless stock, there the soul must be understood as signifying either the spirit, or its secondary faculties, the vital or sensitive faculty for instance. Thus it is as often distinguished from the spirit as from the body itself. Luke i, 46, 47; 1 Thess. v, 23. "Your whole spirit and soul and body." Heb. iv, 12. "To the dividing asunder of soul and spirit." But that the spirit of man should be separate from the body, so as to have a perfect and intelligent existence independently of it, is nowhere said in Scripture, and the doctrine is evidently at variance both with nature and reason, as will be shown more fully hereafter. For the word soul is applied to every kind of living being. Gen. i, 30.

"Every beast of the earth wherein there is life" (Hebrew, a living soul).* Gen. vii, 22. "All in whose nostrils was the breath of life (Heb., living soul) of all that was in the dry land, died;" yet it is never inferred from these expressions that the soul exists separate from the body in any of the brute creation.

On the seventh day God ceased from his work, and ended the whole business of creation. Gen. ii, 23.

It would seem, therefore, that the human soul is not created daily by the immediate act of God, but propagated from father to son in a natural order; which was considered the more probable opinion by Tertullian and Apollinarius, as well as by Augustine and the whole western church in the time of Jerome, as he himself testifies, Tom. ii, Epist. 82, and Gregory of Nyssa in his treatise on the soul. God would in fact have left his creation imperfect, and a vast, not to say a servile, task, would yet remain to be performed, without even allowing time for rest on each successive Sabbath, if he still continued to create as many souls daily as there are bodies multiplied throughout the whole world, at the bidding of what is not seldom the flagitious wantonness of man. Nor is there any reason to suppose that the influence of the divine blessing is less efficacious in imparting to man the power of producing after his kind, than to the other parts of animated nature. Gen. i, 22, 28. Thus it was from one of the ribs of the man that God made the mother of all mankind, without the necessity of infusing the breath of life a second time, Gen. ii, 22, and Adam himself be-

*Living soul "*nephesh chayah*," a general term to express all creatures endued with animal life, in any of its infinitely varied gradations, from the half-reasoning elephant down to the polype, which seems equally to share the vegetable and animal life." Dr. A. Clarke. *Notes on Gen. i, 24.*

gat a son in his own likeness after his image. Gen. v, 3. Thus, 1 Cor. xv, 49, "As we have borne the image of the earthy;" and this not only in the body, but in the soul, as it was chiefly with respect to the soul that Adam was made in the divine image. So, Gen. xlvi, 26, "All the souls which came with Jacob into Egypt, which came out of his loins." Heb. vii, 10. "Levi was in the loins of Abraham;" whence in Scripture an offspring is called seed, and Christ is denominated "the seed of the woman." Gen. xvii, 7. "I will be a God unto thee, and to thy seed after thee." 1 Cor. xv, 44, 46. "It is sown a natural body . . . that was not first which is spiritual, but that which is natural."

But besides the testimony of revelation, some arguments from reason may be alleged in confirmation of this doctrine. Whoever is born, or shapen and conceived in sin (as we all are, not David only, Ps. li, 5), if he receive his soul immediately from God, cannot but receive it from him shapen in sin; for to be generated and conceived, means nothing else than to receive a soul in conjunction with the body. If we receive the soul immediately from God, it must be pure, for who in such a case will venture to call it impure? But if it be pure, how are we conceived in sin in consequence of receiving a pure soul, which would rather have the effect of cleansing the impurities of the body; or with what justice is the pure soul charged with the sin of the body?

But it is contended, God does not create souls impure, but only impaired in their nature and destitute of original righteousness. I answer, that to create pure souls destitute of original righteousness—to send them into contaminated and corrupt bodies—to deliver

them up in their innocence and helplessness to the prison-house of the body, as to an enemy, with understanding blinded and with will enslaved—in other words, wholly deprived of sufficient strength for resisting the vicious propensities of the body—to create souls thus circumstanced, would argue as much injustice, as to have created them impure would have argued impurity; it would have argued as much injustice as to have created the first man, Adam himself, impaired in his nature, and destitute of original righteousness.

Again, if sin be communicated by generation, and transmitted from father to son, it follows that what is the original subject of sin, namely, the rational soul, must be propagated in the same manner; for that it is from the soul that all sin in the first instance proceeds, will not be denied. Lastly, on what principle of justice can sin be imputed through Adam to that soul, which was never either in Adam, nor derived from Adam? In confirmation of which Aristotle's argument may be added, the truth of which is, in my opinion, indisputable. If the soul be equally diffused through any given whole, and throughout every part of that whole, how can the human seed, the noblest and most intimate part of all the body, be imagined destitute of the soul of the parents, or at least of the father, when communicated to the son by the laws of generation?

It was probably by some such considerations as these that Augustine was led to confess that he could neither discover, by study nor prayer, nor any process of reasoning, how the doctrine of original sin could be defended on the supposition of the creation of souls. The

texts which are usually advanced, Eccl. xii, 7; Isa. lvii, 16; Zech. xii, 1, certainly indicate that nobler origin of the soul implied in its being breathed from the mouth of God; but they no more prove that each soul is severally and immediately created by the Deity, than certain other texts which might be quoted, prove that each individual body is formed in the womb by the immediate hand of God. Job x, 8-10. "Thine hands have made me . . . hast thou not poured me out as milk?" Ps. xxxiii, 15. "He fashioneth their hearts alike." Job xxxi, 15. "Did not he that made me in the womb make him?" Isa. xlv, 24. "Thus saith Jehovah . . . he that formed thee from the womb." Acts xvii, 26. "He hath made of one blood all nations of men." We are not to infer from these passages that natural causes do not contribute their ordinary efficacy for the propagation of the body; nor on the other hand, that the soul is not received by transduction from the father, because at the time of death it again betakes itself to different elements than the body, in conformity with its own origin.

With regard to the passage, Heb. xii, 9, where "the fathers of the flesh" are opposed to "the Father of spirits," I answer, that it is to be understood in a theological, not in a physical, sense, as if the father of the body were opposed to the father of the soul; for flesh is taken neither in this passage, nor probably anywhere else, for the body without the soul; nor "the Father of spirits" for the father of the soul, in respect of the work of generation; but "the father of the flesh" here means nothing else than the earthly or natural father, whose offspring are begotten in sin; "the Father of spirits" is either the heavenly Father,

who in the beginning created all spirits, angels as well as the human race, or the spiritual father, who bestows a second birth on the faithful; according to John iii, 6. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." The argument, too, will proceed better, if the whole be understood as referring to edification and correction, not to generation; for the point in question is not from what source each individual originated, or what part of him thence originated, but who had proved most successful in the employment of chastisement and instruction. By parity of reasoning, the apostle might exhort the converts to bear with his rebuke, on the ground that he was their spiritual father. God is as truly the Father of the flesh as of the spirits of the flesh, Num. xvi, 22, but this is not the sense intended here, and all arguments are weak which are deduced from passages of Scripture originally relating to a different subject.

With regard to the soul of Christ, it will be sufficient to answer that its generation was supernatural, and therefore cannot be cited as an argument in the discussion of this controversy. Nevertheless, even he is called "the seed of the woman," "the seed of David according to the flesh," that is, undoubtedly, according to his human nature.

There seems, therefore, no reason why the soul of man should be made an exception to the general law of creation. For as has been shown before, God breathed the breath of life into the other living beings, and blended it so intimately with matter, that the propagation and production of the human form were analogous to those of other forms, and the proper effect of that power which had been communicated to matter by the Deity.

CHAPTER II.

OF THE FALL—SIN—ITS CONSEQUENCES—DEATH—GUILT—FEAR—SPIRITUAL DEATH—BODILY DEATH—THE PUNISHMENT OF SIN NOT A NATURAL RESULT—NOT A SEPARATION OF SOUL AND BODY—THE WHOLE MAN DIES—EACH PART ALSO, SOUL, BODY, AND SPIRIT.

The Providence of God, as it regards the fall of man, is observable in the sin of man, and the misery consequent upon it, as well as in his restoration.

Sin, as defined by the apostle, is *ἀνομία*, *anomia*, or the transgression of the law. 1 John iii, 5.

After sin came death, as the calamity or punishment consequent upon it. Gen. ii, 17. "In the day that thou eatest thereof thou shalt surely die." Rom. v, 12. "Death entered by sin." Rom. vi, 23. "The wages of sin is death." Rom. vii, 5. "The motions of sin did work in our members to bring forth fruit unto death."

Under the head of death, in Scripture, all evils whatever, together with everything which in its consequences tends to death, must be understood as comprehended; for mere bodily death, as it is called, did not follow the sin of Adam on the self-same day, as God had threatened.

Hence divines, not inappropriately, reckon up several degrees of death. The first, as before said, comprehends all those evils which lead to death, and which it is agreed came into the world immediately upon the fall of man, the most important of which I proceed to enumerate.

In the first place, guiltiness; which, though in its primary sense it is an imputation made by God to us, yet it is also, as it were, a commencement or prelude

of death dwelling in us, by which we are held as by a bond, and rendered subject to condemnation and punishment, Rom. iii, 19, "that all the world may become guilty before God." Guiltiness, accordingly, is accompanied or followed by the terrors of conscience. Gen. iii, 8. "They heard the voice of God . . . and Adam and his wife hid themselves . . . and he said, I was afraid." Rom. viii, 18. "Ye have not received the spirit of bondage again to fear." Heb. ii, 15. "Who through fear of death were all their lifetime subject to bondage." Heb. x, 27. "A certain fearful looking for of judgment." It is attended likewise with the sensible forfeiture of the divine protection and favor; whence results a diminution of the majesty of the human countenance, and a conscious degradation of mind. Gen. iii, 7. "They knew that they were naked." Hence the whole man becomes polluted. Titus i, 15. "Even their mind and conscience is defiled," whence arises shame. Gen. iii, 7. "They sewed fig-leaves together and made themselves aprons." Rom. vi, 21. "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death."

The second degree of death is called spiritual death; by which is meant the loss of divine grace, and of that innate righteousness, wherein man in the beginning lived unto God. Eph. ii, 1. "Who were dead in trespasses and sins." Eph. iv, 18. "Alienated from the life of God." Col. ii, 13. "Dead in your sins." Rev. iii, 1. "Thou hast a name that thou livest and art dead." And this death took place not only on the very day, but at the very moment of the fall. They who are delivered from it are said to be "regenerated,"

to be "born again," and to be "created afresh;" which is the work of God alone.

The third degree of death is what is called the death of the body. To this all the labors, sorrows, and diseases, which afflict the body, are nothing but the prelude. Gen. iii, 16, 17. "I will greatly multiply thy sorrow . . . in sorrow shalt thou eat of it." Job v, 7. "Man is born to trouble as the sparks fly upward." All nature is likewise subject to mortality and a curse on account of man. Gen. iii, 17. "Cursed is the ground for thy sake." Rom. viii, 20, 21. "The creature was made subject to vanity, not willingly." Even the beasts are not exempt. Gen. iii, 14; vi, 7. So "the first-born of beasts" in the land of Egypt perished for the sins of their masters. Ex. xi, 5.

The death of the body is to be considered in the light of a punishment for sin, no less than the other degrees of death, notwithstanding the contrary opinion entertained by some. Rom. v, 13, 14. "Until the law sin was in the world . . . death reigned from Adam to Moses." 1 Cor. xv, 21. "Since by man came death, by man came also the resurrection from the dead;" therefore that bodily death from which we are to rise again, originated in sin, and not in nature; contrary to the opinion of those who maintain that temporal death is the result of natural causes, and that eternal death alone is due to sin.

The death of the body is the loss or extinction of life. The common definition, which supposes it to consist in the separation of soul and body, is inadmissible. For what part of man is it that dies when this separation takes place? Is it the soul? This will not be admitted by the supporters of the above definition. Is it then the body? But how can that be said to die,

which never had any life of itself? Therefore the separation of soul and body cannot be called the death of man.

Here then arises an important question, which, owing to the prejudice of divines in behalf of their preconceived opinions, has usually been dismissed without examination, instead of being treated with the attention it deserves. Is it the whole man, or the body alone, that is deprived of vitality? And as this is a subject which may be discussed without endangering our faith or devotion, whichever side of the controversy we espouse, I shall declare freely what seems to me to be the true doctrine, as collected from numberless passages of Scripture; without regarding the opinion of those who think that truth is to be sought in the schools of philosophy, rather than in the sacred writings.

Inasmuch then as the whole man is uniformly said to consist of body, spirit, and soul (whatever may be the distinct provinces severally assigned to these divisions), I will show that in death, first, the whole man, and secondly, each component part, suffers privation of life. It is to be observed, first of all, that God denounced the punishment of death against the whole man that sinned, without excepting any part. For what could be more just than that he who had sinned in his whole person should die in his whole person? Or, on the other hand, what could be more absurd than that the mind, which is the part principally offending, should escape the threatened death; and that the body alone, to which immortality was equally allotted, before death came into the world by sin, should pay the penalty of sin by undergoing death, though not implicated in the transgression?

It is evident that the saints and believers of old, the patriarchs, prophets, and apostles, without exception, held this doctrine. Jacob, Gen. xxxvii, 35, "I will go down into the grave unto my son, mourning." Gen. xlii, 36. "Joseph is not." So also Job iii, 12-18. "As an hidden untimely birth I had not been; as infants which never saw light." Compare Job x, 21; xiv, 10-13. "Man giveth up the ghost and where is he? . . . man lieth down and riseth not till the heavens be no more." Job xvii, 13, 15, 16. "If I wait, the grave is mine house. Where is now my hope? . . . They shall go down to the bars of the pit." See also many other passages.

The belief of David was the same, as is evident from the reason so often given by him for deprecating the approach of death. Ps. vi, 5. "For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Ps. lxxxviii, 10-12. "Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Ps. xv, 17. "The dead praise not Jehovah." Ps. xxxix, 13. "Before I go hence and be no more." Ps. cxlvi, 2. "While I live I will praise Jehovah." Certainly if he had believed that his soul would survive, and be received immediately into heaven, he would have abstained from all such remonstrances, as one who was shortly to take his flight where he might praise God unceasingly. It appears that the belief of Peter respecting David was the same as David's belief respecting himself. Acts ii, 29, 34. "Let me freely speak unto you of the patriarch David, that he is both dead and buried,

and his sepulchre is with us unto this day for David is not ascended into the heavens."

Again it is evident that Hezekiah fully believed that he should die entirely, where he laments that it is impossible to praise God in the grave. Isa. xxxviii, 18, 19. "For the grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth; the living, the living, he shall praise thee, as I do this day." God himself bears testimony to the same truth. Isa. lvii, 12. "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come, he shall enter into peace; they shall rest in their beds." Jer. xxx, 15, compared with Matt. ii, 18. "Rachel weeping for her children, refused to be comforted for her children, because they were not." Thus also Dan. xii, 2. "Many of them that sleep in the dust of the earth shall awake."

It is on the same principle that Christ himself proves God to be a God of the living, Luke xx, 37, arguing from their future resurrection; for if they were then living, it would not necessarily follow from his argument that there would be a resurrection of the body: hence he says, John xi, 25, "I am the resurrection and the life." Accordingly he declares expressly, that there is not even a place appointed for the abode of the saints in heaven, till the resurrection. John xiv, 2, 3. "I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." There is no sufficient reason for interpreting this of the body; it is clear therefore that it was

spoken, and should be understood, of the reception of the soul and spirit conjointly with the body into heaven, and that not till the coming of the Lord. So likewise Luke xx, 35; Acts vii, 60. "When he had said this he fell asleep." Acts xxiii, 6. "The hope and resurrection of the dead," that is, the hope of the resurrection, which was the only hope the apostle professed to entertain. Thus also Acts xxiv, 21; xxvi, 6, 8; 1 Cor. xv, 17-19. "If Christ be not raised (which resurrection took place for the very purpose that mankind might likewise rise again) then they also which are fallen asleep in Christ are perished;" whence it appears that there were only two alternatives, one of which must ensue; either they must rise again or perish; for "if in this life only we have hope in Christ, we are of all men most miserable;" which again indicates that we must either believe in the resurrection, or have our hope in this life only. Verses 29, 30, 32. "If the dead rise not at all, why stand we in jeopardy every hour . . . let us eat and drink, for to-morrow we die." That is, die altogether, for otherwise the argument would have no force. In the verses that follow from verses 42-50, the reasoning proceeds on the supposition that there are only two states, the mortal and the immortal, death and resurrection; not a word is said of any intermediate condition. Nay, Paul himself affirms that the crown of righteousness which was laid up for him was not to be received before that last day. 2 Tim. iv, 8. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." If a crown were laid up for the apostle, it follows that it was not to be received immediately after death. At

what time then was it to be received? At the same time when it was to be conferred on the rest of the saints, that is, not till the appearance of Christ in glory. Phil. ii, 16. "That I may rejoice in the day of Christ." Phil. iii, 11, 20, 21. "If by any means I might attain unto the resurrection of the dead . . . our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." Our conversation therefore is in heaven, not where we are now dwelling, but in that place from whence we look for the coming of the Saviour, who shall conduct us thither. Luke xx, 35, 36. "They which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage; for they are equal unto the angels, being the children of the resurrection." That is, when they finally become such; whence it follows that previous to the resurrection they are not admitted to the heavenly world.

Thus far proof has been given of the death of the whole man. But lest recourse should be had to the sophistical distinction that, although the whole man dies, it does not therefore follow that the whole of man should die, I proceed to give similar proof with regard to each of the parts—the body, the spirit, and the soul, according to the division above stated.

First, then, as to the body, no one doubts that it suffers privation of life. Nor will the same be less evident with regard to the spirit, if it be allowed that the spirit, according to the doctrine previously laid down, has no participation in the divine nature, but is purely human; and that no reason can be assigned

why, if God has sentenced to death the whole of man that sinned, the spirit, which is the part principally offending, should be alone exempt from the appointed punishment; especially since, previous to the entrance of sin into the world, all parts of man were alike immortal;* and that, since that time, in pursuance of God's denunciation all have become equally subject to death.

But to come to the proofs. The Preacher himself, the wisest of men, expressly denies that the spirit is exempt from death: Eccl. iii, 18, 20, "As the beast dieth, so dieth the man; yea, they have all one breath (Hebrew, spirit), . . . all go unto one place." And in the twenty-first verse he condemns the ignorance of those who venture to affirm that the way of the spirits of men and of beasts after death is different: "Who knoweth the spirit of man (*an sursum ascendat*), whether† it goeth upward?" Ps. cxlvi, 4, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Now the thoughts are in the mind and the spirit, not in the body; and if they perish, we must conclude that the mind and spirit undergo the same fate as the body. 1 Cor. v, 5, "That the spirit may be saved in the day of the Lord Jesus." The apostle does not say "in the day of death," but "in the day of the Lord Jesus."

Lastly, there is abundant testimony to prove that the soul (whether we regard by this term the whole human composition, or whether it is to be understood as synonymous with the spirit), is subject to death, natural as well as violent. Num. xxiii, 10. "Let me (my soul,

*The authors's view on this point we are not prepared to endorse.

†This translation is according to the Septuagint, Vulgate, Chaldee Paraphrase, Syriac, and Arabic versions.

Hebrew, *anima mea*, Lat. Vulg.), die the death of the righteous." Such are the words of Balaam, who, though not the most upright of prophets, yet in this instance uttered the words which the Lord put into his mouth. Job xxxiii, 18. "He keepeth back his soul from the pit." Job xxxvi, 14. "They die in youth." (Heb., their soul dieth. Lat. Vulg., *anima eorum*.) Ps. xxii, 20. "Deliver my soul from the sword;" lxxviii, 50. "He spared not their soul from death." lxxxix, 48. "Shall he deliver his soul from the hand of the grave?" xciv, 17. "My soul had almost dwelt in silence." Hence, man himself, when dead, is spoken of under the name of "the soul." Lev. xix, 28; xxi, 1, 11. "Neither shall he go in to any dead body." (Hebrew, dead soul.) Isa. xxxviii, 17. "Thou hast in love to my soul delivered it from the pit of corruption." The just and sufficient reason assigned above for the death of the soul, is the same which is given by God himself. Eze. xviii, 20. "The soul that sinneth, it shall die;" and therefore on the testimony of the prophet and the apostle, as well as of Christ himself, the soul even of Christ was for a short time subject unto death on account of our sins. Ps. xvi, 10, compared with Acts ii, 27, 28, 31. "His soul was not left in hell, neither did his flesh see corruption." Matt. xxvi, 38. "My soul is exceeding sorrowful, even unto death." Nor do we anywhere read that the souls assemble, or are summoned to judgment, from heaven or from hell, but they are all called out of the tomb, or at least they were previously in the state of the dead. John v, 28, 29. "The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth." In this passage, those who rise again,

those who hear, those who come forth, are all described as being in the graves, the righteous as well as the wicked. 1 Cor. xv, 52. "The trumpet shall sound, and the dead shall be raised." 1 Thess. iv, 13-17. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him; for this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep; for the Lord himself shall descend, and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." They were asleep; but the lifeless body does not sleep, unless inanimate matter can be said to sleep. "That ye sorrow not, even as others who have no hope;" but why should they sorrow and have no hope, if they believed that their souls would be in a state of salvation and happiness even before the resurrection, whatever might become of the body? The rest of the world, indeed, who had no hope, might with reason despair concerning the soul as well as the body, because they did not believe in the resurrection; and therefore it is to the resurrection that Paul directs the hope of all believers. "Them which sleep in Jesus will God bring with him;" that is, to heaven from the grave.

"We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." But there would have been no reason to fear lest the

survivors should prevent them, if they who were asleep had long since been received into heaven; in which case the latter would not come "to meet the Lord," but would return with him. "We," however, "which are alive shall be caught up together with them," not after them, "and so shall we ever be with the Lord," namely, after, not before, the resurrection. And then at length "the wicked shall be severed from among the just." Matt. xiii, 49. Dan. xii, 2. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

In such a sleep I should suppose Lazarus to have been lying, if it were asked whither his soul betook itself during those four days of death. For I cannot believe that it would have been called back from heaven to suffer again the inconveniences of the body, but rather that it was summoned from the grave, and roused from the sleep of death. The words of Christ themselves lead to this conclusion: John xi, 11, 13. "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep; howbeit Jesus spake of his death;" which death, if the miracle were true, must have been real. This is confirmed by the circumstances of Christ's raising him. Verse 43. "He cried with a loud voice, Lazarus, come forth!" If the soul of Lazarus, that is, if Lazarus himself, was not within the grave, why did Christ call on the lifeless body which could not hear? If it were the soul which he addressed, why did he call it from a place where it was not? Had he intended to intimate that the soul was separated from the body, he would have directed his eyes to the quarter from whence the soul of Lazarus might be expected to return, namely, from heaven; for to call

from the grave what is not there, is like seeking the living among the dead, which the angel reprehended as ignorance in the disciples. Luke xxiv, 5. The same is apparent in raising the widow's son. Luke vii, 14.

CHAPTER III.

OBJECTIONS CONSIDERED AND EXPLAINED.

On the other hand, those who assert that the soul is exempt from death, and that when divested of the body it wings its way, or is conducted by angels, directly to its appointed place of reward or punishment, where it remains in a separate state of existence to the end of the world, found their belief principally on the following passages of Scripture. Ps. xlix, 15. "God will redeem my soul from the power of the grave." But this proves rather that the soul enters the grave with the body, as was shown above, from whence it needs to be redeemed, namely, at the resurrection, when "God shall receive it," as follows in the same verse. As for the remainder, "their redemption ceaseth forever," verse 8, and they are like the beasts that perish, verses 12, 14.

The second text is Eccl. xii, 7. "The spirit shall return unto God that gave it." But neither does this prove what is required; for the phrase, the spirit returning to God, must be understood with considerable latitude; since the wicked do not return to God at death, but depart far from him. The Preacher had moreover said before, Eccl. iii, 20, "All go unto one place;" and God is said to have given and to gather to himself the spirit of every living thing, whilst the

body returns to dust. Job xxxiv, 14, 15. "If he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust." See also Ps. civ, 29, 30. Euripides, in the Suppliants, has, without being aware of it, given a far better interpretation of this passage than the commentators in question.

Each various part

That constitutes the frame of man, returns
Whence it was taken; to th' ethereal sky
The spirit, the body to its earth.

Line 599 Potter's Trans.

That is, every constituent part returns at dissolution to its elementary principle. This is confirmed by Eze. xxxvii, 9. "Come from the four winds, O breath." It is certain, therefore, that the spirit of man must have previously departed thither from whence it is now summoned to return. Hence perhaps originates the expression in Matt. xxiv, 31, "They shall gather together the elect from the four winds."* For why should not the spirits of the elect be as easily gathered together as the smallest particles of their bodies, sometimes most widely dispersed through different countries. In the same manner is to be understood 1 Kings xvii, 21. "Let this child's soul come into him again." This, however, is a form of speech applied to fainting in general. Judges xv, 19. "His spirit came again, and he revived." See also 1 Sam. xxx, 12. For there are many passages of Scripture, some of which undoubtedly represent the dead as devoid of all

*The more natural meaning of the expression, "four winds," in the instances above referred to, is the four points of the compass, or four quarters of the globe, denoting not the elements from which the elect are gathered, but the directions from which they come.

vital existence; but what was advanced above, respecting the death of the spirit, affords a sufficient answer to the objection.

The third passage is Matt. x, 28. "Fear not them which kill the body, but are not able to kill the soul." It may be answered that properly speaking, the body cannot be killed, as being in itself a thing inanimate: the body therefore, as is common in Scripture, must be taken for the whole human compound, or for the animal and temporal life; the soul for that spiritual life with which we shall be clothed after the end of the world, as appears from the remainder of the verse, and from 1 Cor. xv, 44.

The fourth text is Phil. i, 23. "Having a desire to depart (*cupiens dissolvi*, having a desire for dissolution) and to be with Christ." But, to say nothing of the uncertain and disputed sense of the word *ἀναλῦσαι*, *analousai*, which signifies anything rather than dissolution, it may be answered, that although Paul desired to obtain immediate possession of heavenly perfection and glory, in like manner as every one is desirous of attaining as soon as possible to that, whatever it may be, which he regards as the ultimate object of his being, it by no means follows that when the soul of each individual leaves the body, it is received immediately either into heaven or hell. For he had "a desire to be with Christ;" that is, at his appearing, which all the believers hoped and expected was then at hand.*

*Because Paul here looks forward to the appearing of Christ, as the time when he should be with him, and expresses a desire for that time to come, as he does also in Rom. viii, 23, and 2 Cor. v, 2, it does not follow that he thought that event to be at hand. Indeed, his second epistle to the Thessalonians, written ten years before, shows that he not only did not expect it himself, but also taught others not to expect it in that age.

In the same manner one who is going on a voyage desires to set sail and arrive at the destined port (such is the order in which his wishes arrange themselves), omitting all notice of the intermediate passage. If, however, it be true that there is no time without motion, which Aristotle illustrates by the example of those who were fabled to have slept in the temple of the heroes, and who, on awaking, imagined that the moment in which they awoke had succeeded without an interval to that in which they fell asleep; how much more must intervening time be annihilated to the departed, so that to them to die and to be with Christ will seem to take place at the same moment? Christ himself, however, expressly indicates the time at which we shall be with him. John xiv, 3. "If I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." See Col. iii, 4.

The fifth text evidently favors my view of the subject. 1 Pet. iii, 19. "By which also he went and preached to the spirits that are in prison;" literally, in guard, or as the Syriac version renders it, in *sepulchro*, in the grave, which means the same; for the grave is the common guardian of all till the day of judgment. What therefore the apostle says more fully, chap. iv, 5, 6, "Who shall give account to him that is ready to judge the quick and the dead; for, for this cause was the gospel preached also to them that are dead;" he expresses in this place by a metaphor, "the spirits that are in guard;" it follows, therefore, that the spirits are dead.

The sixth text is Rev. vi, 9. "I saw under the altar the souls of them that were slain." I answer, that in the Scripture idiom the soul is generally often put

for the whole animate body, and that in this passage it is used for the souls of those who were not yet born; unless indeed the fifth seal was already opened in the time of John; in the same manner as in the parable of Dives and Lazarus, Luke xvi, though Christ, for the sake of the lesson to be conveyed, speaks of that as present which was not to take place till after the day of judgment, and describes the dead as placed in two distinct states, he by no means intimates any separation of the soul from the body.

The seventh text is Luke xxiii, 43. "Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise." This passage has on various accounts occasioned so much trouble that some have not hesitated to alter the punctuation, as if it had been written, "I say unto thee to-day;"* that is, although I seem to-day the most despised and miserable of all men, yet I declare to thee and assure thee, that thou shalt hereafter be with me in paradise, that is, in some pleasant place (for properly speaking, paradise is not heaven†), or in the spiritual state allotted to the soul and body. . . . Nor is it necessary to take the word, to-day, in its strict acceptation, but rather for a short time, as in 2 Sam. xvi, 3; Heb. iii, 7. However this may be, so much clear evidence should not be rejected on account of a single passage, of which it is not easy to give a satisfactory interpretation.

The eighth text is Luke xxiii, 46. "Into thy hands

*Some Greek copies have the point after "to-day." The punctuation is the work of uninspired men. The thief did not ask to go to heaven when he *died*. Christ did not ascend to heaven that day. See John xx, 17.

†The author seems to overlook 2 Cor. xii, 2, 4, Rev. ii, 7; xxii, 2, which, taken together, show conclusively that paradise is in the third heaven, where God has his residence and throne.

I commend my spirit." But the spirit is not therefore separated from the body, or incapable of death; for David uses the same language, Ps. xxxi, 5, although he was not then about to die: "Into thine hand I commit my spirit," while it was yet abiding in and with the body. So Stephen, Acts vii, 59: "Lord Jesus, receive my spirit, and when he had said this he fell asleep." It was not the bare spirit divested of the body that he commended to Christ, but "the whole spirit, and soul, and body," as it is expressed, 1 Thess. v, 23. Thus the spirit of Christ was to be raised again with the body on the third day, while that of Stephen was to be reserved unto the appearing of the Lord. So 1 Pet. iv, 19. "Let them commit the keeping of their souls to him in well-doing."

The ninth passage is 2 Cor. v, 1-20. It is sufficiently apparent, however, that the object of this passage is not to inculcate the separation of the soul from the body, but to contrast the animal and terrestrial life of the whole man with the spiritual and heavenly. Hence in the first verse, "The house of this tabernacle," is opposed not to the soul, but to "a building of God, a house not made with hands," that is, to the final renewal of the whole man, as Beza also explains it, whereby "we are clothed upon," in the heavens, being clothed, not naked. This distinctly appears from the fourth verse: "Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." So also verse 5. "Now he that hath wrought us for the self same thing is God;" not for the separating the soul from the body, but for the perfecting of both. Wherefore the clause in the eighth verse, "to be absent from the body, and to be present with the Lord," must be understood of the

consummation of our happiness; and "the body" must be taken for this frail life as is common in the sacred writers, and the absence spoken of, for our eternal departure to an heavenly world; or perhaps to be at "home in the body and to be absent from the Lord," may mean nothing more than to be entangled in worldly affairs, and to have little leisure for heavenly things;* the reason of which is given, "for we walk by faith and not by sight;" whence it follows, "we are confident and willing rather to be absent from the body, and to be present with the Lord; that is, to renounce worldly things as much as possible, and to be occupied with things heavenly. The ninth verse proves still more clearly that the expressions, "to be present with the Lord," and, "to be absent," both refer to this life: "Wherefore we labor, that whether present or absent, we may be accepted of God;" for no one supposes that the souls of men are occupied from the time of death to that of the resurrection, in endeavors to render themselves acceptable to God in heaven; that is the employment of the present life, and its reward is not to be looked for till the second coming of Christ. For the apostle says, "We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." There is, consequently, no recompense of good or bad after death, previous to the day of judgment. Compare 1 Cor. xv, the whole of which chapter throws no small light on this passage. The same sense is to be as-

*We think Scripture should always be taken literally where there is nothing to make a spiritual interpretation necessary; accordingly we regard the author's first exposition of 2 Cor. v, 1-20, as much better than the second.

cribed to 2 Pet. i, 13-15: "As long as I am in this tabernacle," &c., that is, in this life. It is however unnecessary to prolong this discussion, as there is scarcely one of the remaining passages of scripture which has not been already explained by anticipation.



A

REVIEW

-OF-

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ON THE

SABBATH QUESTION:

BY J. H. WAGGONER.

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REVIEW.

Why do ye also transgress the commandment of God by your traditions? is a question asked by our Saviour, and which applies with peculiar force to those who oppose the Sabbath of the Lord. Tradition in its thousand forms, envelops the theological world as the smoke of Sodom did the plain of Jordan. Unpopular only by its name, man blindly clings to it, as a refuge from the reproofs of conscience and the dictates of God's word. Its position has ever been the same—opposed to the commandments of God; hence its origin is apparent—it comes from the enemy of righteousness. The Scriptures represent him as a roaring lion, seeking whom he may devour. He opposed the truth of God by introducing a falsehood in Paradise; (Gen. iii, 3-5;) he endeavored to destroy the upright man of the land of Uz without cause; (Job i, 8; ii, 3;) he accuses the saints day and night, and moves his agents to make war on them that keep the Commandments of God and have the testimony of Jesus Christ; (Rev. xii, 10, 17.)

The times in which we live are perilous indeed; for the mass of those who have the form of godliness deny the power thereof, and are lovers of pleasures, yes, and of their own selves, more than lovers of

God; (2 Tim. iii, 1-5.) Pride, the first sin of Satan, (Eze. xxviii, 14-17,) and his chosen means of carrying on his last great deception, (1 Tim. iv, 1,) sits like an incubus upon the churches of this day, whereby they are led to follow the fashions of the world, to substitute grandeur and display for spiritual worship, and to erect temples as gorgeous as those of paganism, wherein too often worship is offered as destitute of the Spirit of God as is the service in the temples of heathen lands. At altars consecrated to the service of God, the proud are called happy, and the rich are honored, while the poor, the meek, and the lowly are thrust out, unable to support such costly systems of worship, and meet the cash demands of modern ways of salvation. Teachers are in every place heaped together to preach smooth things, who turn from the truth unto fables. (2 Tim. iv, 3, 4; Isa. xxx, 8-11.) The broad road is crowded with those who profess to know God, while the narrow way is yet an unfrequented track. And why unfrequented? It is unpopular! pride cannot enter there! but cross-bearing and self-denial mark the steps of its travelers. With the many the love of the world and a strong desire to treasure up unrighteous mammon have taken the place of the love of the Father; (Matt. vi, 24; 1 John ii, 15;) and while the world feels safe because it is so nearly in the track of them that profess to be the light of the world, (as they should be, Matt. v, 14-16,) both the popular church and the world are in moral darkness, each by the other blinded, and eventually must both alike fall into the ditch; (Matt. xv, 14.) In such

a time as this it is not matter of surprise that the righteous (as was Elijah) are accused of being troublers of Israel; (1 Kings xviii, 17, 18;) and as the spirit of persecution is engendered by blind guides and slothful shepherds that feed themselves and care not for the wants of the flock, we know that God looks upon these things, and has spoken of them by the prophets; (2 Tim. iii, 12; Eze. xxxiv, 7-10;) and that soon he will cause their dispersions to cease, and smite the shepherds with the principal of the flock; (Jer. xxv, 34-37.)

Never were these scriptures more forcibly impressed upon our minds than while listening to a series of discourses by one who professes to be a watchman in Israel, who "strengthened the hands of the wicked that he should not turn from his wickedness, by promising him life," while transgressing the commandment of God. (Eze. xiii, 22.)

The subject of this review is a series of five discourses delivered in the Methodist House in Battle Creek, on the evenings of March 31st to April 4th, 1857, by N. FILLIO, of the Baptist denomination. His text was Col. ii, 16, 17, which will be examined in its place.

His opening remarks were on the nature of law, showing the difference between moral and positive law. On this point he endorsed the views advanced by the generality of theological writers. His expressions were: "Moral law is holy, just, and good—unchangeable and perpetual as the eternal throne. It exists in the fitness of things. What it claimed of our first parents it claims of us, and will claim of

all in all ages. It cannot be altered nor suspended. Positive law is neither good nor bad in itself; its virtue is in the enactment—it is a special enactment, and may be amended, abolished, suspended, or annulled. When its purpose is accomplished it ceases to be binding.”

Thus far we find no reason to dissent; but from this point we must disagree, as his conclusions are not based on these facts, but are at variance with the Scriptures. That all may see without difficulty what the positions are that are being reviewed we shall put his remarks in smaller type, and prefix his initial, F., to them.

F. “Positive law forbade the eating of the tree of knowledge, and enjoined sprinkling of blood on the doorposts.”

The sprinkling of the blood was typical, and the law enjoining it was limited and local; and from these facts known respecting it we readily and justly conclude that it was positive; (see 1 Cor. v, 7.) But in regard to the prohibition of the tree of knowledge we have not the like facts recorded. Of the nature of the tree we can know nothing, save by the very brief declarations in Genesis. But of its effects we can speak more understandingly, as we see the fruit of that action in the depraved dying nature conferred on the entire race by that transgression. We further know that the consequences of the transgression of certain moral laws descend to the posterity of the transgressor, but not so of positive laws. Positive law is founded on the transgression of moral law, and is constituted the means of averting the pen-

alty of the violation of moral law. But positive law has no penalty. Hence, the evil accruing to the posterity of the sinner is solely the result of the violation of moral law. This position is confirmed by a reference to the Scriptures. The positive enactments of the past dispensation are denominated shadows. Col. ii, 17; Heb. viii, 5; x, 1. They are efficacious only as they are founded on the transgression of moral law; for in them is *a remembrance of sin*. Heb. x, 3. And they are significant only as they point to “the seed of the woman” in bruising the serpent’s head, or the great work of human redemption; for *the body is of Christ*. Col. ii, 17. From this we remark, (1.) The consequences of eating the forbidden tree extend to the whole human family, and no transgression preceded it. (2.) The violation of the first and eighth commandments are involved in the act. (3.) Another duty, (dressing the garden,) is incorporated in the decalogue which contains a command to work; and slothfulness is assuredly a moral evil. Every consideration shows that principles of morality were involved in the paradisiacal laws. These remarks are necessary to remove the fog that is so often raised by the opponents of God’s law when they examine the early history of our race.

F. “My first position is that the seventh-day Sabbath is a positive institution.”

Let this be borne in mind. We shall watch the argument closely to see if it is sustained by proof.

F. There is no light from nature—nothing in the fitness of things showing duty to observe seventh day or any other.”

We are not entirely dependent on nature for a knowledge of our whole duty. Those who reject revelation, or deny the Bible, often turn away from the Sabbath and from many other plain duties. In this manner of reasoning the lecturer, though professedly a teacher of the Bible, lays a foundation for infidelity. Who shall judge what is fitting and right without consulting revelation? If it can be done we have no need of revelation, and the Bible is thus made a useless instrument. Let lovers of the Bible note this position. "TO THE LAW and to the testimony," is our watchword.

F. "It signifies rest and nothing more."

Sabbath signifies rest, but the seventh day *Sabbath* signifies something more than rest. Do not the words "*the seventh day*" convey some idea more than the simple term rest? They do. And God has attached more than that to the institution, God wrought—he rested—he sanctified—he commanded. These several facts are all urged in the teachings of the Bible on this subject. An observance of the Sabbath, keeping holy the day of God's rest, (see Isa. lviii, 13,) was and is obligatory on all, even though circumstances, such as sickness, &c. rendered it impossible for them to labor the other days. Thus the declaration of Mr. F. is fully disproved.

F. "Gen. i, 14-19. Lights were made for signs and seasons, but they did not mark the return of the seventh day; if they did they could not make its observance obligatory."

True they could not; neither could they make any principle of right obligatory, but the Law of God

could. An examination of Psa. xix, might have helped Mr. Fillio here. Verse 1 reads: "The heavens declare the glory of God, and the firmament sheweth his handiwork." This all will acknowledge, but this is not sufficient to meet the wants of man. The 7th verse says; "The Law of the Lord is perfect, converting the soul." *Converting* is *changing* or *turning* from one thing to another; and if we are ever turned from wrong to right, it will not be by merely observing nature, but by studying the Law of God. Nature may inspire with feelings of devotion, but the law shows how acceptable worship may be rendered. Had Mr. Fillio been led by the light of this scripture he would have pursued a course far more wise and consistent than that taken in these lectures.

F. "Time does not possess a moral quality."

This declaration may be considered evasive, better calculated to cover up than to bring out the truth. *Moral* is more properly used in reference to agents, as in the formation of character. Now we do not claim that the Sabbath is a free agent, and would not claim for it precisely what we would claim for free agents, but we do claim sanctity for it, by the will and power of God. The idea of the *holiness* of the Sabbath is plainly expressed in the Scriptures. Let us consider a few questions. Is it possible for God to impart a quality of holiness to time? The answer must be in the affirmative; certainly we cannot limit his power in any such respect. Second. Should he constitute it holy, could he express that fact in terms that we could understand? He surely could; for every one

confesses to a knowledge of the idea who denies the fact. Third. If he could do it, and could reveal it, could language stronger and more definite be used than that used in reference to the sanctity of the seventh day? "And God blessed the seventh day and sanctified it." Gen. ii, 3. "The Lord blessed the Sabbath day and hallowed it." Ex. xx, 11. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day." Isa. lviii, 13.

F. "We have no means of knowing that any portion of time is better adapted to any purpose than another."

Let him ask his neighbors if the fourth of July is better adapted to commemorate the Independence of this nation than any other. He would not easily persuade them to adopt another in its stead. And we would ask Mr. Fillio if he believes what he said, viz., that the first day of the week commemorates the resurrection of the Saviour? and would not any other day commemorate that event just as well? One of two things is certain, if the declaration here quoted is true, then there can be no propriety, as he claimed in observing the first day for any such purpose. But if there be any propriety in observing the first day, then this declaration is not true. But the Bible settles the point by giving us the Sabbath that we may retain the knowledge of the Creator. Ex. xx, 8-11; xxxi, 17; Eze. xx, 12, 19, 20. Let all read these scriptures, and then judge if all nations would not have "retained God in their knowledge," if they had kept the Sabbath. See Rom. i.

F. "We need rest, but the seventh day does not meet man's wants. Man must rest when he needs it."

Man must keep the Sabbath holy whether he needs rest or not. It is not only to meet his physical wants, but it is to be a "delight," because it is "the holy of the Lord, and honorable." Isa. lviii, 13. His physical wants would be met by a rest that was not holy or sanctified, and upon which no special honor was placed.

F. "Proof is wanted that the church secures blessings by observing the seventh day. These are secured by walking in the truth."

Answered in Ps. cxix, 142. "Thy law is the truth."

F. "Blessings would be secured as well by observing any other day."

Yes, if God had sanctified and commanded the observance of another day, and thus placed us in the same relation to it. But here is the great difficulty; some "other day" will do as well. All agree to keep *a day*, but they seem averse to having God choose for them. Many are the pretexts for sliding on to another day. The celebrated Dr. Justin Edwards gives the following: "The primary and essential idea in the numbers 'six' and 'seven,' as used in the command, is that of proportion. . . . Men who call their first working day the second day of the week, and who, on the seventh day from that keep the Christian Sabbath, do as really comply with the spirit and letter of the fourth commandment." &c. As many *seem* to rely on this position, I here take occasion to notice it.

The fallacy of this is easily seen, (1.) The word "seven" is not used in the commandment, but "*seventh*," which is *ordinal*, and does not convey the idea

of proportion. His theory, the seventh part of time, would introduce confusion, should the days vary in length, as was the case in the days of Joshua. But when an ordinal number is used the reckoning is not disturbed by one day's being protracted to twice the length of the others. It is "*the seventh*," without regard to length or proportion. (2.) The scripture says that "God hath made man upright; but they have sought out many inventions;" [Eccl. vii, 29 ;] but this invention of "turning things upside down," calling the second the first, and the first the seventh, thus robbing God of his own and rendering as a substitute that which he has never required, while yet professing to obey his requirements, is about as ingenious as it would be to call Baal by the name of Jehovah and worship him according to the first commandment. (3.) It is hard to conceive how the first day can be kept according to the *letter* of a commandment which *says* the seventh day.

F. "It is claimed that the Sabbath was made for man, to meet his necessities. Adam did not need rest. He could not be weary. Weariness or fatigue is a proper result of transgression."

The duty to rest, as laid down in the commandment, is based on the well-known fact that "God rested;" and to show the fallacy of the above declaration, it is only necessary to say that God's resting was not the result of weariness or sin. He says: "It is claimed that the Sabbath was made for man;" and mark! the Saviour makes the claim; for these are his words, and we are willing to let candid, reasoning people judge whether that which was "made for man"

before the fall, was necessary or unnecessary. When people array themselves against the truth they expose their weakness by the inconsistent positions they take. He endeavors to show that,

1. The Sabbath was Jewish, and made for the Jews alone.

2. It did not meet man's necessities; for Adam did not need rest! and, weariness is a consequence of sin.

That is to say, if those for whom the Sabbath was made were sinners and did need rest, it would have met their necessities. But the Jews, for whom he says it was made, were sinners and liable to fatigue; hence we might conclude it was founded on their necessities. Would it be unreasonable to suggest that it might likewise have met the wants of other nations similarly situated?

Mr. Fillio summed up this part of the argument by asserting that it amounts to a demonstration that the Sabbath was a positive institution. His next effort was to find a positive enactment to suit the institution. He proceeds:

F. "The history of the world for 2513 years says not a word for the Sabbath. Not a word about Sabbath-breaking when the world* was filled with crime; hence, there was no such law."

Of all deception, that is most unfair and dangerous which conceals and covers up the truth. Where a direct untruth is uttered there is comparative safety; as the mind will most readily detect it; but when a person professes to tell the truth, and covers it up in part, the error is not so readily detected. This may be set down as the stronghold of the enemy of truth.

In the above declaration there is an appearance of truth, because the Sabbath is not mentioned in a certain place ; but the deception is at once exposed by examining the scripture, and seeing what sins were, and what were not mentioned. The time referred to when the world was filled with crime was in the days of Noah. The Bible record is as follows :

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. The earth also was corrupt before God ; and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt : for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me ; for the earth is filled with violence through them : and behold, I will destroy them with the earth." Gen. vi, 5, 11-13.

What this "wickedness" consisted of we are not told ; neither are we told what their evil thoughts tended to. Perhaps to blasphemy, perhaps to Sabbath-breaking, perhaps to adultery ; and most likely to all together. Violence may be traced to a violation of the sixth commandment, but there is no probability that the world was filled with murder, and no other crime. But notice how he draws his conclusion. He says, There was no mention of Sabbath-breaking charged on antediluvians ; hence there was no such law. He might have gone further and said, No mention of blasphemy was made at that time, (nor in any other place in Genesis,) hence there was no law forbidding it. No mention of theft, idol-

atry, dishonoring parents, &c. ; hence, there were no such laws as the second, third, fifth, sixth, or eighth commandments. This argument was designed to show that the fourth commandment is not a rule of morality, but we see that it would prove the same in regard to the other commandments. And we shall see as we proceed, that every position taken against the Sabbath applies with equal force against the whole decalogue.

F. "Ex. xvi, 5-23. Here the law of the Sabbath is first revealed, or enjoined on man. Here we find positive law, and that only. Ex. xx, 8-11. Remember the Sabbath-day to keep it holy, that is, according to the former enactment."

Let these remarks be noticed in connection. According to this we find a positive enactment in chap. xvi, and a reference to it as to "a former enactment" in chap. xx. But in what he claims to be the enactment there is no reason given why the seventh day was chosen ; no facts on which the institution is based ; it does not bear the form of an enactment, and all the circumstances show that the Sabbath was referred to as an existing institution. In chap. xx, there is an enactment, but it has no reference to anything in chap. xvi ; no mention of the manna, nor of any of the circumstances connected with its being given. But facts and reasons are there given for the observance of the Sabbath, *every one dating back to creation*. If any reference is made in chap. xx, to a former enactment, it must be to an enactment at creation, for it refers to that only.

F. "Ex. xxxi, 13-18. The Sabbath was peculiarly Jewish ; it was a sign between God and the children of Israel."

What Sabbath was Jewish? The seventh-day Sabbath, says Mr. F. What is it called in the Scriptures? The Sabbath of the Lord God. What other name does it have in the Bible? None. Why was it constituted a sign? The *reason* is given in Ex. xxxi, 17. "It is a sign between me and the children of Israel forever, FOR in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." This makes it peculiarly Jewish! Reader, compare this scripture with its parallels in Eze. xx, 12, 19, 20, and with Ex. xx, 8-11, and Gen. ii, 1-3, and candor must compel you to admit that he who calls it Jewish does violence to scripture and to reason.

F. "Gen. ii, 2, 3. There is nothing in this passage that partakes of the nature of law—nothing to explain relative action, neither moral nor positive. No command to do, or not to do. A simple history of what God done. [did?] He rested: if any reference to law it must be by anticipation; and such construction is forced."

We copy all this, not because there is any appearance of argument in it, but to show with what dexterity a man can change his position when the light is like to shine in his face. To maintain the position which he has attempted to prove, something more is required of him than to assert that no law is found in Gen. ii, 2, 3. Are not the *facts* presented there upon which the law is based? Is there anything Jewish there? Why did he not try to show that no reference is made to the institution in Gen. ii? Would it not be singular if, after all this effort, it should yet be made to appear that the Jewish Sabbath was instituted in Paradise? "Nothing to explain relative

action" there. But "relative action" is presented in Ex. xx, 8-11. Why should man work just six days? Because God made all things in six days. Why should man rest the seventh day? Because God rested the seventh day, nearly 2500 years before the distinction of Jews and Gentiles was known. How plain these scripture facts are. Why will man blindly cling to tradition when the truth is so clear? Jewish Sabbath, indeed! O that men would believe God's word, and cease to "reason with unprofitable talk." Job xv, 3.

He next endeavored to show that it would have been improper to give a Sabbath law to Adam. Listen to the reason:

F. "It is an impeachment of divine wisdom to suppose that God would give two tests of obedience to effect the same purpose; it is charging God with folly—it is impious."

A test of obedience is a precept, or a law; and it may be expressed either in a positive or negative form, *i. e.*, as a command or prohibition. The fifth commandment is positive, the sixth negative or prohibitory. Behold the position of Mr. F. God prohibited the eating of the fruit of a certain tree, therefore he could not consistently command to keep the Sabbath! If it is impious in us to assert our belief that God gave two precepts to Adam, of what gross impiety was Moses guilty, for he said that God gave to Israel ten at once! It needs not the wisdom of Solomon to see that "all is vanity" in such arguments as these.

F. "The law of the seventh-day Sabbath was a prominent part of the law of Moses, and partook of the same

ceremonial nature. Its classification with other ceremonies proves it."

In proof of this he read Ex. xxiii, 12-20; Lev. xxiii; Eze. xlvi, 1-7; Hos. ii, 11; Matt. xii, 1-9. But on this point he was at fault in every respect, for (1.) he declared in another place that the fact that the fourth commandment was graven with moral precepts on stone did not prove its morality. Thus he contradicted his argument by denying the evidence of classification. And (2.) the scriptures quoted do not prove what they were quoted to prove, but the opposite.

In Ex. xxiii there are certain ceremonies mentioned which were peculiar to that dispensation, such as keeping the feasts of unleavened bread, of harvest, &c., in verses 14-19; and the Sabbath is mentioned in verse 12; hence he says it is ceremonial, Jewish, and positive, because written in the same chapter with ceremonies. That is to say, that because some things written in this chapter are ceremonial, all are. Read the following: "Thou shalt not raise a false report." Verse 1. "Keep thee far from a false matter, and the innocent and righteous slay thou not." Verse 7. "Six days shalt thou do thy work, and on the seventh day thou shalt rest." Verse 12. "Make no mention of the name of other gods." Verse 13. "Thou shalt not bow down to their gods, nor serve them." Verse 24. "Let the candid judge" of that matter.

Next is Lev. xxiii. In this chapter several yearly sabbaths, and one weekly Sabbath, are mentioned. The weekly Sabbath is the seventh day. The yearly sabbaths are the fourteenth day of the first month,

the twenty-first of the same, the first, tenth, and fifteenth days of the seventh month, &c. These yearly sabbaths are also called feasts, and to be observed as specified, "every thing upon his day; BESIDES the *Sabbaths of the Lord*." Verses 27, 28. Here the distinction is as plain as language could possibly make it. The seventh day or weekly Sabbath was the Lord's.

Eze. xlvi. This scripture makes a distinction between the Sabbath and "the six working days." Whatever view is taken of this part of the prophecy, it is very hard to see wherein it favors the assertion, of Mr. F. That offerings were made on the Sabbath, is well known, but this fact does not sustain his cause or favor it in the least. This will be clearly seen when we come to examine his position on "after enactments."

Hos. ii, 11. In this prophecy the Lord said he would "cause to cease the kingdom of the house of Israel." Chap. i, 4. Then in the text he says, "I will also cause all her mirth to cease, her feast days, her new moons, and *her sabbaths*, and all her solemn feasts." In Lev. xxiii, 27-32, direction is given to Israel how to celebrate the sabbath of the tenth day of the seventh month, and there the Lord says, "*your sabbath*." In Hos. ii, 11, he predicts the cessation of all *their sabbaths*; but this will avail the opponents of the Lord's Sabbath nothing at all, unless they can show at least one passage of scripture where the seventh-day Sabbath is called by another name than "the Sabbath of the Lord God." This text [Hos. ii] is a stronghold for the lovers of God's

holy Sabbath, as it clearly recognizes the distinction that we claim. As Matt. xii is presented in a more pointed manner in another place, we waive an examination of it for the present. The next point is *second* to the one just examined, and intended to prove the same thing, as follows:

F. "Again, its penalty was the same as for transgressing other positive laws."

This has been so often asserted, and so often shown to avail nothing in their behalf, that it truly seems as if any lecturer presumed on the ignorance of his audience in reiterating it. It is well known that the Sabbath-breaker was stoned, or put to death. Look at the following scriptures on the subject.

Ex. xxi, 12. "He that smiteth a man, so that he die, shall be surely put to death."

Verse 15. "And he that smiteth his father, or his mother, shall be surely put to death."

Lev. xxiv, 10-23. Here is the first case of stoning to death recorded; but, alas, for Mr. Fillio's position, it was for blasphemy! In this scripture the Lord says that *blasphemy* and *murder* shall be punished with death. See 1 Kings xxi, 10-13.

Num. xv, 32-36. This was the next instance of stoning, and it was for Sabbath-breaking. The punishment was the same as for murder and blasphemy.

Chap. xxxv, 30, 31. "Whoso killeth any person, the murderer shall be put to death. . . . Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall be surely put to death."

Deut. xiii, 6-11. Those who tempted to idolatry,

saying, "Let us go and serve other gods," were not to be pitied nor spared in Israel, but the Lord said, "Thou shalt stone him with stones, that he die."

Chap. xvii, 2-5. Here again idolaters were to be punished in the same manner. The Lord said they should "stone them with stones, till they die."

Chap. xxii, 18-21. This refers to the fifth commandment. If one was found who would not obey or hearken to his parents, the Lord said, "All the men of his city shall stone him with stones, that he die."

Josh. vii, 10-25. The people stoned Achan, as the Lord commanded, because he had coveted, stolen, and dissembled.

Here we have quoted nine scriptures showing some of the crimes to which this penalty was attached, and we find it was for murder, smiting of parents, blasphemy, Sabbath-breaking, idolatry, disobedience to parents, covetousness and theft. We know not what motive could induce a public lecturer on such an important subject, to make such reckless statements. May the Lord open the eyes of those who have been blinded and misled.

F. "There is a disparity between this and moral laws. There is a moral fitness in the sixth commandment. That was as unchangeable and eternal as the throne of Jehovah; and so of all parts of the Decalogue except the Sabbath. We find no trace of it till Israel left Egypt. We then have its origin, penalty, history, and cessation."

To the first of the above declarations we say, That disparity has not been, and cannot be shown. Second. The strongest and most plausible arguments put forth in all these lectures will be shown to apply

with especial force against the sixth commandment! Third. No process of reasoning can be instituted which will show that nine precepts of the decalogue are unchangeable, and make the fourth commandment an exception. Every just law must be based upon facts or reasons. If there are any truths of an eternal and unchangeable nature, those upon which the fourth commandment is based certainly are so. God made the world. True, even to this day. God rested the seventh day. True, still. He sanctified it. All eternal truths. "How readest thou," Mr. Fillio? Do you find the opposite of this in God's word? Fourth. If he means that we find no Sabbath *commandment recorded* till Israel left Egypt, we reply, that it is not alone in this respect; the others were not written before that time. So his argument fails by proving more than he would allow, if it proves any thing at all. But if he means that we find no trace of the *institution* till Israel left Egypt, his argument then fails in two respects. (1.) It would still be on a level with other commandments of the Decalogue, if his assertion was true; for the third, fifth, ninth, and tenth, are not mentioned till after Israel left Egypt. But the assertion would not be true, as it stands contradicted by the scriptures, which trace the institution to creation. Gen. ii, 1-3; Ex. xx, 11; xxxi, 17. Thus the truth, like the "flaming sword, which turned every way to keep the way of the tree of life," meets him in every direction. And fifth, it is not true that we find its *origin* after Israel left Egypt. Its *penalty* has been shown to be the same as that of all moral precepts. Its *history* is found in all the

history of *God's people*, where we have any inspired record, from the writings of Moses to those of Luke the evangelist. Its *cessation* we shall look for in Mr. Fillio's argument.

F. "We have examined the Decalogue and found a plain and vast distinction between the fourth commandment and the other commandments. That was a shadow of things to come—a teacher to bring to Christ, and is now abolished."

He elsewhere denied that there was any distinction between the seventh day Sabbath, and the Jewish festival Sabbaths. But that distinction has been plainly shown. "The seventh day is the Sabbath of the Lord." Here he asserts that there is a vast distinction between the fourth commandment and the other commandments in the Decalogue. But every attempt to prove that assertion has proved a failure. "A shadow of things to come," has reference to Col. ii, 17. The question now before us is this. Was the seventh day Sabbath a shadow of anything to come of which the body was of Christ? or, in other words, Is there anything in the plan of redemption typified by the seventh-day Sabbath? A consideration of two plain facts will settle this point:

1. The Sabbath was made and sanctified before the fall of Adam.

2. The fourth commandment points the mind back to creation, not forward to redemption. God never commanded any body to keep the Sabbath because they were sinners, or because Christ was to die to save them: there is nothing in the whole Bible from which such an idea can be gathered; but because he rested and sanctified the seventh day when he made

the world. The yearly or Jewish sabbaths pointed to the work of the Son in redemption; the seventh-day Sabbath points to the work of the Father in creation. This is a very plain point, and it is surprising that the words of the Apostle should be so continually misconstrued and perverted.

F "Gal. iii. Judaizing teachers were bringing them back to the observance of the Jewish ritual. Here are the people that was not a people—the Gentiles. Hos. ii, 11-23.

Did we not know that error blinds its votaries, we should be truly astonished at the above declaration. Judaizing teachers were persuading the Gentile Galatians to *return* or *come back* to the observance of the Jewish ritual! Had they ever observed it? Of course not. Then why did the lecturer use this scripture in such a manner? He was evidently determined to make some capital out of Paul's writings to the disadvantage of Sabbath-keepers, and behold the result! Other passages were quoted to about the same effect, as we shall see.

F. "Gal. iii, 12. The man that doeth them shall live in them, that is, by perfect implicit obedience."

This little comment is important, it being an acknowledgement that the Apostle was writing of a law that would ensure life to the doer, (see Rom. ii. 13,) or him who rendered perfect implicit obedience. But this could not refer to the ceremonies of the Levitical law; for "in them is a remembrance of sin," (Heb. x, 3,) or an acknowledgment that "perfect implicit obedience" had *not* been rendered to the

moral law. Therefore none but the moral law could be referred to here.

F. "Verse 25. If there had been a law given which could have given life, verily righteousness should have been by the law; yet we are told that the law will save the soul. The law is not our sanctifier, nor justifier but schoolmaster."

But the law spoken of in this chapter would have given life if "perfect implicit obedience" had been rendered. But an imperfect law could not give life even to the obedient, as it would not contain the principles of justification. Strike out the fourth commandment from the Decalogue, and we have nine left which Mr. Fillio said were as perpetual as the eternal throne. Would they give life to the transgressor? No; they would condemn him. Then we see it is no argument against a law that it will not justify sin. But he says we are told that the law will save. We have looked all around to see to whom this would apply, and conclude that, as he was inveighing against Sabbath-keepers for observing the ten commandments, he meant to convey the idea that this was our faith and teaching. But we pronounce the insinuation false, and affirm that there was nothing before his mind to justify such a declaration. That he referred to us we consider evident from the manner and connection in which the statement was made. And if he knew anything about our views he knew the statement was not true; but if he did not know what we believe, he surely knew better than to state that to be a fact of which he was ignorant. Those who know our faith know that we endeavor to "keep the Commandments of God, and the Faith of

Jesus," just as we find them in the Bible; (please read Rev. xiv, 12; xii, 17; Rom. iii, 31.) The law was only a schoolmaster. Well, whatever others may think of it, I accept it as such, and rejoice that it taught me my sinful condition, (for "by the law is the knowledge of sin," Rom. iii, 20,) and so convinced me of my need of a Saviour. And it teaches me also that there is a great God who created heaven and earth, and then rested and sanctified the seventh day; which some seem anxious to forget; and others have fully forgotten, therefore they worship what their own hands have made, instead of worshiping him who made all things.

He then paraphrased Gal. iv, 9, as follows:

F. "What pernicious influence is working to bring you again under the Jewish ritual?"

To prove that the laws given to the Jews were not designed for the Gentiles, Mr. Fillio read Ps. cxlvii, 19, 20: "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord." This he referred to the Jewish ritual, for the moral law he said bound all alike, and then in the face of this exposition tried to prove that they who kept the same law, "knew not God," and "did service unto them which by nature are no gods;" for this is what Paul said of the Galatians in the verse preceding the one paraphrased above. Now if the Jewish ritual was what those Gentiles were *turning back to*, then Paul's words prove that the Jewish ritual was instituted by "them which by nature are no gods." Had

we not heard these things for ourselves, we could scarcely have believed that an individual could be found professing to be a teacher of the word of God who was yet so utterly ignorant of its meaning. Yet it is to be feared there are many such "blind guides" who take away the key of knowledge, and make void the commandment of God through their traditions.

F. "*The sum total of the law of Horeb is abolished.*"

To this especial attention is called as Mr. Fillio has publicly denied making such a statement. But in that he labors to a great disadvantage, for respectable citizens of Battle Creek can be produced who will testify that they heard him make it. But the best way is to convict him out of his own mouth; and we will now show that his argument on the New Testament tended to that point. He read Eph. ii, to show that "THE LAW" was abolished. In connection he read Heb. viii, and 2 Cor. iii, to show *what law* was abolished. In his remarks on Heb. viii, 6-10, he made the *covenant* and the *laws* identical. (The covenant here signifies an agreement: the laws signify the terms or condition of agreement. See Ex. xix, xx.) He stated that the law written in the heart was presented "in contradistinction from the one written on stone." The scripture does not present a contradistinction of laws, but of *places* and *things* whereon to write them. The same laws that were written on stone in the old covenant, are written in the heart in the new covenant. *Contradistinction* is defined by Webster, "*Distinction by opposite qualities.*" Therefore, according to Mr. Fillio

the law written on the heart is of opposite qualities to that written on stone. But what has become of that law that was written on stone? Did it pass away with the old covenant? It cannot be that it is written on the heart *with* the other law, for they are of opposite qualities; and as a man cannot develop two opposite characters at the same time, nor love and hate the same thing at the same time, so he cannot have two laws of opposite natures written in his heart at the same time. The law written on stone was the law of Ten Commandments; hence, the law of the new covenant is the opposite of the ten commandments!!!

The same was held forth from 2 Cor. iii, 7-16. His exposition of this scripture went to show that the law "written and engraven on stone" was "done away." The Apostle asserts that the *ministration* of that which was engraven on stone, though glorious, was done away, and superseded by a *ministration* more glorious. Christ is the minister of the new covenant, and his service is far more glorious than that of the ministers of the old covenant. He is the mediator of a better covenant, having better promises, even the forgiveness of sin, because he officiates in the true Sanctuary, and offers better blood or sacrifice for sin. Heb. viii, 1, 6, 10-12; ix, 11, 12, 23, 24. But as on Heb. viii, so on this passage, Mr. Fillio said it was a *better law*. What law is spoken of in 2 Cor. iii? The one written on stone—the ten commandments. Then a better law than the ten commandments is the law of the new covenant. In view of his exposition of all these scriptures, is it not plain

that he taught the abolition of the sum total of the law of Horeb? That declaration stands in our notes of his lectures as the conclusion drawn from the above scriptures. This chain of argument, as he termed it, is not forgotten by his hearers; and a denial, under such circumstances, involves him in far more difficulty than an acknowledgment would.

The most plausible argument that he presented we come now to consider. Most plausible, because it has the appearance of being founded on the facts respecting the nature of law. It is as follows:

F. "Matt. xii, 1-8. Dr. Doddridge in the *Family Expositor* says they traveled on the Sabbath, which was clearly a breach of the law. The law said, *do no work*. This was not a work of necessity. The law knew no exceptions, unless we say the exceptions were subjects of after enactment, and then the argument of the morality of the law would not stand."

He has claimed that the Sabbath was nailed to the cross, or abolished at the crucifixion. Then it was certainly in force till that time. And if the Saviour broke this law of the Father, without any necessity, as he now claims, and while it was yet in full force, in what sense is he our pattern? and wherein shall we follow him? He did that which was lawful, and that only.

But the point in his argument is this: the law said, *do no work*; and if exceptions are allowed it would disprove the argument for its morality. Which is to say that no after enactment could grant an exception to a moral law. As we desire all to examine this argument with care, we will state it and its conclusion in brief.

A moral law allows of no exceptions.

If an after enactment granted exceptions it proved that the law was not moral.

But after enactments did require the priests to labor on the Sabbath-day.

Therefore the Sabbath law was not moral.

This appears plausible, yet it is a fallacy as may be easily shown. These special or after enactments did not relax the claims of the law; they only proved its claims by foreshadowing the necessary consequence of its transgression. There is no intimation that the law was any less binding, or the Sabbath any less sacred, because offerings were made on it by the priests. In proof of this we remark that the work of the priesthood was instituted before the man was stoned for Sabbath-breaking; therefore the law was in its fullest, unrelaxed force after it is claimed that the priests continually transgressed it. It may be claimed, indeed, that a strong necessity existed for the labor of the priests on the Sabbath, but Mr. Fillio, in his remarks on Matt. xii, said that was not a work of necessity. Now if he is right in all his positions it would follow that Christ and the disciples deserved the fate of the man in the wilderness, or else God's ways are not equal. But we consider such charges against the Saviour and his followers, akin to blasphemy, and meet them with the fact that the Saviour always vindicated himself because he had done only what was "lawful;" but a breach of the law would be *unlawful*. If he broke the law he could not have said, "I have kept my Father's commandments." John xv, 10.

But it is clear that their traveling was not a breach of the law; for they went to the synagogue, in obedience to the requirement of God, to have "a holy convocation." On this day they met to hear the reading of the law. Though the Saviour strongly rebuked the Pharisees for this, they still persist in accusing him of breaking the Sabbath.

But to further and most clearly show its fallacy we will now make an application of his argument to the sixth commandment. Mr. Fillio took especial pains to hold up in contrast the fourth and sixth commandments, and we have said that his arguments struck with peculiar force against the sixth commandment, *provided* they were of any force at all.

The sixth commandment says, Thou shalt not kill. Now if there is any precept in the decalogue to which Mr. F.'s argument will apply it is this; and this he says is perpetual and unchangeable as the eternal throne. We will now state this moral law as given at Sinai, and place by its side a special enactment given soon after.

MORAL LAW.—Thou shalt not kill. Ex. xx, 13.

AFTER ENACTMENT.—If thy brother . . . entice thee, saying, Let us go and serve other gods. . . . Thou shalt surely kill him. Deut. xiii, 6-9.

We have chosen this out of many texts of similar import, as it is very definite, and may therefore lay claim to the title of an "exception" if there is one to any law in the book. In the very passage which Mr. Fillio cited to prove that the Sabbath law was positive and not moral, [Num. xv, 32-36,] this

"exception" to the sixth commandment is recognized, for the Sabbath-breaker was stoned, as the Lord directed. "The man shall be surely put to death; all the congregation shall stone him with stones."

Here then we have (to use his terms) an after enactment granting exceptions to the sixth commandment.

Therefore the sixth commandment is not moral.

Thus the reader will see that we have fully sustained our position; to wit, that his argument bears stronger against the sixth commandment than against the fourth. The very words of the sixth commandment are reversed; therefore to make his argument bear against the fourth with equal force he must produce an "after enactment" exactly reversing the terms of the law, saying, "Thou shalt not remember the Sabbath-day to keep it holy."

The truth of the matter is, there is no force whatever in his argument. The priests, when they offered the offerings on the Sabbath, and when they laid their hands on the murderer to put him to death, could not be charged with breaking the law, but they typified the work of remission in one case, and the execution of the penalty in the other, both to be effected by Christ subsequent to that dispensation. Mr. Fillio's argument would make the execution of the penalty equally wrong with the transgression. And in that case no law could be maintained except through wrong, and God would truly be unrighteous who taketh vengeance. Rom. iii, 5. Thus his argument is not only fallacious, but it tends to the most monstrous conclusions. We therefore dismiss it.

F. "It is a moral impossibility to tell which is the seventh day from creation. Suppose it was known when the Hebrews left Egypt, it was lost again during the Babylonish captivity, for the Babylonians reckoned time differently."

Those who observe the seventh day commence the day at sunset, while those who observe Sunday commence at midnight; yet I have never heard of any disarrangement of dates from that difference of reckoning, nor the loss of a day, by either class, in any community. Those who obeyed God in that dispensation reckoned time as we do now; while the Babylonians, who were heathens, commenced the day at sunrise. But we have yet to learn that there was any disagreement of days between them, or that the Jews would have lost the days of the week, even if they had adopted the custom of beginning them at a different hour. And if they lost it in Babylon so that it could not afterwards be found, how does he know that it was the seventh-day Sabbath on which the Saviour traveled. It seems truly singular that it was lost in Babylon so that it is impossible to find it even to this day, and yet it was so well known in Judea after the captivity. And here we would suggest a thought for his reflection, and for all who have such *difficulty in finding the Sabbath in Babylon*. Not only were the Jews in Babylon, but they were scattered through one hundred and twenty-seven provinces; yet after they were gathered from all the nations, they, with Jesus at their head, were all perfectly agreed on the return of each seventh day. Rather hard to lose, we think; and doubtless our

opponents have not so great difficulty to find as to keep it.

But what was most amusing to the hearers of Mr. Fillio was, that after stating this objection, he almost immediately commenced his argument in favor of the first day of the week! As a moral law is unchangeable, and can never be set aside, so a moral impossibility can never be overcome. And if it is morally impossible to find the seventh day of the week, how can it be possible to find the first day of the same week?

These two days always come very close together; as there are but seven days in any one week, the seventh day of one will always immediately precede the first day of the next. And if Mr. Fillio can say, "To-day the Son arose from the dead," we can reply, "Yesterday the Father rested." Singular as all this may appear, Mr. Fillio is not alone here. Others have brought up the same *objection* against the Sabbath. What would they think if we should assert that they must all keep the seventh day now, as it is impossible to find the first day?

Reader, look at this position: two days of the week standing together, so that when one closes the other immediately commences, and one observed throughout almost the entire world by heathens, Catholics, and Protestants, and the other cannot be found! Mr. Fillio's quandary on this point strongly reminds us of a story of a certain man who had a pair of match cattle which were so nearly alike that he was always troubled to tell how to yoke them up. He said, how-

ever, that he had no difficulty in telling which was the off one, but the near one he could not tell.

We have now reached the climax of this part of the subject. That the Sabbath was blessed in Paradise he has not dared to deny. But to evade the force of this fact, he would fain make us think that the term "wickedness," in the days of Noah, specified every sin but Sabbath-breaking; he asserted that it *originated* in the wilderness, where it was instituted for the Jews: that it was openly disregarded and violated by the Saviour, but lost in Babylon beyond the possibility of recovery some time before. Now the way is fully prepared, to use his own words, to "take another step." This step is to establish the first day of the week. Having laid such a foundation as we have been examining, on which to build his next position, it might be expected that his first-day superstructure would be one of rare proportions. This we must next examine.

As it was the announcement that Mr. Fillio would give the "scriptural view" of the Sabbath question, we should expect on his part at least an appearance of conformity to scripture. And so long as his labors were confined to the question of the seventh-day Sabbath, this appearance could to some extent be preserved; for there is plenty of scripture on that subject. But when the first-day institution comes up, the scene changes entirely. On this point his only arguments were assertions, without scripture warrant or authority, though some of them were pretty well backed up with such testimony as the church of

Rome freely furnishes to sustain her dogmas—tradition.

F. "The first day of the week commemorates the resurrection of Christ, and the descent of the Spirit; in other words, the completion of the work of redemption."

Here we perceive his mind has undergone a complete change, and one particular portion of time is well adapted to a particular purpose. If he had designed to give the *popular* view, these assertions might pass current; but the popular view is not always scriptural. In this case there is no evidence in the scripture to sustain the declarations. There is an institution of the gospel which well commemorates the resurrection of Christ. See Rom. vi, 1-5. God has distinguished the seventh day by the facts of the creation, by its sanctification, and by his commandment; yet Mr. Fillio argued directly against its *fitness* for every purpose specified in the Scriptures. God has not so specified the first day, nor sanctified it, nor given any law respecting it; yet without any divine testimony Mr. F. discovers a wonderful fitness. Truly has the word of God pointed out such teachers: "They are wise to do evil, but to do good they have no knowledge." Jer. iv, 22.

By reference to Rom. viii, 22, 23, we learn that the saints of God are waiting and groaning for redemption. This sufficiently refutes his assumption.

F. "A plain scriptural example, backed up with the blessing of Christ, and the sanction of the Spirit, binds this duty very near, if not equal to positive enactment."

After all that he has said about the nature of the Sabbath and Sabbath law, it would be very ungen-

erous to suppose that he would claim that any moral principle is involved in the keeping of Sunday. Therefore it is neither positive nor moral. It has often been said that to be almost saved is to be wholly lost; and so, that which is only very near a law is no law at all. God's law, and the declarations of scripture respecting it, are all definite. Sin is the transgression of the law. But according to Mr. Fillio's theory of duty, the desecration of the Sunday institution is *very near a sin*. Such an *approximation to something undefined* is a poor substitute for scripture proof.

Let it be borne in mind that "the blessing of Christ" referred to, was not conferred on the first day of the week, but upon his disciples. And the probability that the Spirit sanctioned its observance is not very strong in the entire absence of any evidence that they observed it.

F. "Luke xxiv, 49. Tarry ye in the city of Jerusalem, until ye be endued with power from on high. When, Lord, shall we be endued with power from on high? One week hence, on the first day of the week."

This was designed for a conversation between Christ and his disciples. Of what importance such things are in a "scriptural view," it is hard to tell. We think Mr. Fillio might make some additions to the Apocryphal New Testament which might be of service in the Sunday cause. He has made a good beginning.

F. "Matt. xxviii, 10. Jesus appointed a meeting on the first day, in Galilee. This is a gospel institution."

Jesus did not "appoint a meeting" in Galilee, but

promised that *they should see him in Galilee*; and this is several times mentioned. Matt. xxviii, 7, 10; xxvi, 32; Mark xiv, 28; xvi, 7. And there is not a particle of evidence that they saw him in Galilee on the first day of the week; it seems truly astonishing, that any one should presume to make such an unwarranted statement. There is no proof that Jesus was seen of them more than once in Galilee. Matt. xxviii, 16 says they went into a mountain in Galilee; but the mountains came to the shore of the sea; [Luke viii, 32, 33.] and we have evidence that they saw him there on the seashore. The scriptures so often mentioning the fact that they should see him in Galilee, after his resurrection, seems to place much stress on his being seen there as a confirmation of that event. And to show the fulfillment of that promise the circumstances of their seeing him in Galilee are recorded in John xxi. *The disciples were fishing* when the Lord met with them on the shore of the lake. It may have been on First-day, as Mr. F. asserts, though there is no evidence of it; for there were five other days, besides the first day of the week, wherein they were allowed to fish, or do their own work. Ex. xx, 8-10.

F. "But we are told that the day of the crucifixion is greater than the day of the resurrection. I am surprised that any follower of Jesus should advance this."

There are none, to our knowledge, who claim that this has any bearing on the Sabbath question, except the Mahometans; and with them it is a matter of will and supposition, as the choice of First-day is with Catholics and Protestants. There is no scrip-

ture on either side. But there are several scriptures which ascribe our redemption to the blood of Christ. Rom. iii, 24, 25; Eph. i, 7; Col. i, 14; Heb. ix, 12, 15; 1 Pet. i, 18, 19; Rev. v, 9. See Acts xx, 28. Therefore, if anything short of the full accomplishment of redemption (which is yet future) should be chosen, surely the day on which his blood was shed would be most appropriate. But as there is no authority for either, the observance of Sixth-day and First-day are alike mere "will-worship" or "voluntary humility," and both condemned by the Scriptures, being "commandments and doctrines of men," that turn from the truth; viz., the commandments of God. Col. ii, 18, 22, 23; Titus i, 14.

Many other declarations of the greatness of the first day, its consecration, &c., we pass by as unworthy of attention.

F. "On the day of his resurrection, the first day of the week, he met with them four times. 1. With the women; 2. with Peter; 3. with the disciples at Emmaus; 4. with ten disciples in Jerusalem."

One might have gathered from the delivery of the above, that there were four appointed meetings of worshiping assemblies on that day. And a stronger effort to make out a case without any foundation whatever, it has never been our lot to witness. The first meeting was his suddenly making himself known to the women who had come to the sepulchre with the spices, &c. When, where, or in what manner, he was seen of Peter is not related. The third *meeting* was in the midst of a seven and a half miles' journey made on that day. But he was not known to them

till they were eating supper, when he vanished out of their sight. The fourth was some time later, when he came to the residence of the eleven, and found them also taking their supper, and he upbraided them because till that time they had not believed that he was risen. See Acts i, 13; Mark xvi, 11-14.

F. "John xx, 26. This is said to have been on Monday. But when any circumstance occurred one week from another the Jews called it after eight days. So in Luke ix, and Matt. xvii. They record the same transaction, but there is a difficulty—their statements disagree materially. Hence, they were accustomed so to speak, to begin on the first day from any occurrence, and one week from that was the eighth day."

Several errors may be noticed in the above. 1. Matt. xvii, and Luke ix, do not contain any contradiction, nor any difficulty to the candid mind. One says it (the transfiguration) was "after six days," and the other "about an eight days after." If the second said about *ten* days after, it would not contradict the first that it was *after* six days. 2. As after six days means about eight days after, it cannot also be that after eight days should be just one week after, nor on the eighth day. 3. Even if it were admitted that it was their custom to reckon time as is here claimed, it would avail nothing to his argument unless it was also shown that *after eight* days, and *the eighth* are identical. But they are not. Every reckoning of time contradicts it. Thus *the nineteenth* century commenced fifty-seven years ago; *nineteen* centuries are not yet completed; while *after nineteen* centuries is more than forty-three years in the future. But suppose it had directly said it was on First-day,

what then? Every thing essential to his argument lies beyond that.

F. "It is argued by great and good men who have the means of ascertaining that the ascension was on the first day. He was seen forty days, or many days, which denotes a round number, and means just six weeks, as they reckoned time by weeks from Sunday to Sunday."

Who these "great and good men" were we know not, as we were not favored with their names. This was a new announcement. If their "means of ascertaining" were no better than Mr. Fillio's, they were not very great, judging from the manner in which he handled it; as he failed to give any proof on the point, it is but fair to suppose that he did not know of the existence of any. Forty days means forty-three days as they reckoned time! How does he know it? Perhaps his "wonderful echo" so informed him.*

Here we behold the convenience of the Sunday theory. While the advocates of the Sabbath of the Lord are plodding along in the dull path of fixed facts, authenticated records, and well-defined laws, the Sunday advocates have only to give fancy a loose rein, and evidences cluster around, with light and airy

* We have been so intent on following Mr. Fillio's argument that we have not noticed his felicitous style of expression. We will in part atone for this by giving the following instance:

F. "Where in the New Testament do we find any command to keep the seventh day? Echo answers, No where!"

It is not customary for *echo* to supply words not found in the question, but in the present instance, for the sake of the "Sunday institution," *echo* has doubtless accommodated itself to the well-known saying, that "Necessity knows no law."

forms, placing themselves in every conceivable shape and position to suit the exigencies of the case. And why not? Theology would be far behind the "spirit of the age" if we should cramp it down to lawful accuracies and positive proofs. "One day in seven and no day in particular" is the *first day of the week*. "The seventh part of time" *always* comes on that day. After eight days from one Sunday, by a singular construction, brings us to the next Sunday; and forty days, by an elongation no less singular, comprises six full weeks and a day, beginning and ending on Sunday. A sliding scale of morality has been coming into use for a long time. Mr. Fillio has done much toward perfecting it.

In making his reckoning to the day of Pentecost he remarked that "the wave-sheaf was offered on the seventh day of the week." Lev. xxiii, 11, says, "on the morrow after the Sabbath the priest shall wave it." The New Testament does not say that Christ arose on the first day, but we think he did, as he was the antitype of the first-fruits which was offered on that day. But if Mr. Fillio is correct, the argument for the resurrection on the first day is entirely destroyed. And again, if the common computation is correct, which makes the resurrection and Pentecost to have been on the same day of the week, it would follow from Mr. Fillio's argument that both occurred on the seventh day. Dr. Clarke has a calculation by which the day of Pentecost is clearly brought on the second day of the week. A few more efforts on the part of Sunday advocates will leave us nothing to do in exposing their inconsistencies.

F. "There is no evidence that Christ met with them on any other than the First day."

Then the meeting recorded in John xxi, must have been on First-day. We hope our friends who put forth such declarations as the above will read that chapter with care.

F. "On that day he met with them three different times, and sent the Comforter to crown the finished work of redemption."

As the work of redemption, according to Mr. F., was finished on the morning of the resurrection, the ascension, and the gift of the Spirit were no part of that great work; these must be the "*non-essentials*" of which so much has been said! But no one would gather such an idea from the scripture. He ascended on high as an Intercessor, to grant remission of sin, and the Spirit was given to perfect the followers of Jesus. Heb. ix, 15, 24; Acts v, 31; Eph. iv, 8-13. They who think that the work of redemption was finished when our Saviour rose from the dead, must leave out of that work his intercession or priesthood, and second coming, without which the work of redemption could never be accomplished. To say that such an error arises from taking a superficial view of the work of Christ, does not near express the truth: it arises from losing sight of the main features of that work, and the manner of its consummation.

F. "1 Cor. xvi, 1, 2. This order was no new thing. Notice first: Paul is returning from a pastoral visit to the churches in Galatia: he established a rule of weekly contribution at the time of the meetings of other christian churches. They could attend to it best on First-day. Why? Because it was the day of assembling. It was *the* day of observance."

That this was the day of observance or day of assembling, has yet to be proved. That he established a rule of weekly contributions at the time of meetings is contrary to the evidence of the text. Even Justin Edwards, who has made such an effort to press every thing into the service of the First-day, in his note on this passage says, "*at home*." See his Notes on the New Testament.

J. W. Morton, in his "Vindication of the True Sabbath," pp. 51, 52, says:—

"The apostle simply orders, that each one of the Corinthian brethren should lay up *at home* some portion of his weekly gains on the first day of the week. The whole question turns upon the meaning of the expression, 'by him;' and I marvel greatly how you can imagine that it means in the collection-box of the congregation. Greenfield, in his Lexicon translates the Greek term, '*by one's self, i. e., at home*.' Two Latin versions, the Vulgate, and that of Castellio, render it '*apud se*,' with one's self, at home. Three French translations, those of Martin, Osterwald, and De Sacy, '*chez soi*,' at his own house, at home. The German of Luther, '*bei sich selbst*,' by himself, at home. The Dutch, '*by hemself*,' same as the German. The Italian, of Diodati, '*appresso di se*,' in his own presence, at home. The Spanish, of Felipe Scio, '*en su casa*,' in his own house. The Portuguese, of Ferreira, '*para isso*,' with himself. The Swedish, '*naer sig sielf*,' near himself. I know not how much this list of authorities might be swelled, for I have not examined one translation that differs from those quoted above."

F. "Another evidence. Acts xx, 7. This was not called as a special meeting. There is no such inference in the case. There has been an attempt to play on this passage. The primitive Christians met early in the morning, and also in the evening. They met on this Lord's day, and Paul preached a long sermon. This makes a perfect net-work or chain of evidence."

The remark that there has been a play on this passage, doubtless refers to the view advanced that this was an evening meeting; and as the evening was the first part of the day, and preceded the morning, this meeting was held before First-day morning, and at the break of day on First-day morning, Paul departed on his journey. And Mr. Fillio did not deny it, or attempt to show that it was not so. To have attempted it would have been to expose his weakness; therefore he prudently passed it by with the simple declaration that they met in the morning as well as in the evening. But no one could pretend that this was a morning meeting. The reading of the passage forbids it. Thus our position is clearly true. And here let the reader notice, that in this passage, which proves that Paul started on his journey on First-day morning, is the only account in the New Testament of a public meeting on the first day of the week. Acts ii, does not mention the first, or any other day of the week, but *the day of Pentecost*, which was not a weekly, but a yearly feast-day.

Now we have passed through a "*perfect chain*" of evidence, let us see what it is composed of. 1. The Sabbath is a positive institution. 2. It was instituted after Israel left Egypt. 3. It was peculiarly Jewish. 4. The fourth commandment was essentially

different from the other parts of the decalogue. 5. The priests were required by law to violate it. 6. The least violation was to be punished with death. 7. The Sabbath was a shadow. 8. The law of Horeb was given to the Jews alone. 9. The law written and engraven on stones was abolished. 10. The law of the new covenant is in contradistinction (of opposite qualities) from that written on stones, (the ten commandments.) 11. The Sabbath was lost in Babylon, some centuries before Christ. 12. Christ and his disciples openly violated it. 13. He consecrated the first day of the week. 14. There is *very near a law* for its observance. 15. After eight days from Sunday means the subsequent Sunday. 16. Forty days means six full weeks and one Sunday over. 17. Paul ordered them to take up collections in their meetings on First-day. 18. It was an established custom to meet on that day.

Comment is unnecessary. As he claimed that the work of redemption was finished at the resurrection, and had merely to be "crowned" by the ascension, and gift of the Spirit, so here he has finished the "perfect chain" of evidence, and got two links to spare. The first is as follows:

F. "The first day was called by primitive Christians and ancient fathers the Lord's day. John thus designated it. Rev. i, 10. Some claim that this means the seventh-day Sabbath; but this cannot be made to mean *Sabbaton*. The first day was always called the Lord's day. Examine the original Greek and you will find it so."

It is extremely unpleasant to review anything wherein a want of candor is evinced. The most able

persons may sometimes take a weak position, and the most candid may sometimes be led by prepossessions to advocate an error; but when any one pursues a continuous course of false reasoning and perverting the truth, honesty before God and our fellow-men requires us to characterize it truly and expose the deception. And we have no hesitation in saying that deception was practiced by the lecturer in his remarks on Rev. i, 10. Those who think that that scripture refers to the Sabbath, do not claim that Rev. i, 10 mentions the Sabbath or seventh day of the week by name; but they take other scriptures, such as have been quoted in this review, to show that the Lord has claimed one day of the week as his, and that is the seventh day. And that is the fair and correct method of settling questions by the Scripture. And now in turn we will ask, Does Rev. i, 10 mention the first day of the week? It does not. If you "examine the original Greek" will you find any mention of the first day of the week? You will not. If you examine the whole Bible will you find a single passage calling the first day of the week the Lord's day? You will not. Did the Lord ever claim it as his day? He did not. What authority had Mr. F. for making such a statement? None whatever. What scripture is applicable to his course? Matt. xxiv, 4.

The last link was the most definite and clear that he presented. It was the testimony of the fathers; uninspired tradition. And here let the fact be noticed that the denomination to which the lecturer belongs—the Baptist—professes to reject tradition and take the Bible alone. Had any individual arisen and

proved by the same authors that the sprinkling of infants was the duty of gospel believers, he would have denied the authority at once. So inconsistent will men act when led by prejudice. Had Luther had confidence in such testimony the Reformation would not have been; and had Protestants carried out the principles of the Reformation they never would have appealed to such testimony to sustain unscriptural dogmas. But when men are determined to sustain the Sunday at all hazards, tradition is the best field for them to labor in. Whatever is claimed from Scripture on that side is by unnecessary and far-fetched inferences, while much of their traditional evidence is direct and pointed. But in this we rejoice, that those who keep the Lord's Sabbath and teach men so, are not reduced to such straits. Some may query thus: Did any of the early writers speak in favor and defence of the seventh day? We answer, they did; and their testimony can be produced if necessary. But we do not consider it necessary as long as we have an abundance of better testimony, to wit, the plain word of the Lord.

His first witness was IGNATIUS; who, he claimed, called the first day of the week "the Lord's day, the queen and prince of all days. Let every friend of Christ celebrate the Lord's day. Let us not sabbatize, but live according to the Lord's day, on which our Life arose."

Those who have read the same testimony in Justin Edwards' *Manual* will notice that Mr. Fillio has followed the marginal reading of the Apocryphal New Testament in the above quotation. In regard to the

authority of the quotation we remark, that the Apocryphal Testament is filled up with so many foolish fables, and Romish tales of silly and absurd wonders, that it is entitled to no credit whatever; that many of its writings are forgeries there can be no doubt. Second, the common English version of this Epistle, (Ignatius to the Magnesians,) is not a translation of the original in this place. (chap. iii.) And third, the quotation given by Mr. Fillio is not faithful even to the common version, but is garbled, and does not give the sense of the writing; if indeed there be any sense to it. But of that we will let all judge by copying a few verses. The chapter opens respecting the prophets, and says,

"Wherefore, if they who were brought up in those ancient laws came nevertheless to the newness of hope; no longer observing Sabbaths, but keeping the Lord's day, in which also our life is sprung up by him, and through his death, whom yet some deny, how shall we be able to live different from him; whose disciples the very prophets themselves being, did by the Spirit expect him as their Master. And therefore he whom they justly waited for, being come raised them from the dead."

1. The quotation as given by Dr. Edwards, Mr. Fillio, &c., inculcates nothing at all. "Let us no longer sabbatize, but live according to the Lord's day." Sabbatize is from sabbatism, which is literally *a rest—to rest*. But if no rest is involved in this new duty, we would like to know how to live *according to the Lord's day*. There is but one law in

the Bible for sabbatizing, or resting weekly, that is, the fourth commandment.

2. If this epistle is worthy of credit, it should be preserved in its original form, which does not mention the Lord's day, but reads, "living according to the Lord's life." Mr. Fillio says, partly following the marginal reading, "live according to the Lord's day." But that "living according to the Lord's life," is the proper reading may be seen by the expression, "*How shall we live different from him?*" We say Mr. F. partly follows the margin: he says *live*, the margin reads, *living*. The idea of the epistle is this, How shall we live different from him, if even the prophets came to a newness of hope in living according to the Lord's life; or, as he did.

3. The common English version from which Dr. Edwards and Mr. F. professedly quote, involves the suppositions that (1.) the prophets did not keep the Sabbath, but the Lord's day, or as they claim, the first day of the week, which is too absurd to deserve a notice. And (2.) that at the coming of Christ, whom the prophets waited for, they were raised from the dead; whereas the Scriptures teach that they will be raised at the second coming of Christ, under the sounding of the seventh trumpet. Rev. xi, 15-19.

We have been thus particular on this testimony, as Ignatius lived at an early age, and some think this epistle conclusive; or rather, the supposed quotation; for it is not generally known that it is speaking of the lives of the prophets, and has no reference to the observance of a day. That theory which rests on a few inferences, and such garbled extracts from spur-

ious Catholic writings, is a bad one for Protestants to rest on. Reader, when you follow in the track of such errors, remember that God will bring every work into judgment.

We do not find the testimony of Clement, as quoted by First-day advocates, in his epistles in the Apocryphal New Testament, and cannot say whether it is also garbled; but as it stands it proves itself unworthy of credit. He is quoted as saying, "A Christian according to the command of the Gospel, observes the Lord's day, thereby glorifying the resurrection of the Lord." But the Gospel contains no such command; there is only one authorized way to commemorate the resurrection of the Lord: See Rom. vi, 1-5.

Pliny to Trajan says, the Christians met "on a stated day." Melancthon says: "Epiphanius and St. Augustine testify that on the fourth and sixth days of the week, church assemblies were held as well as upon the Lord's day," or First-day. It would be interesting to know by what rule "a stated day" necessarily means the first day. One would think tradition was getting scarce, as well as scripture, if it must be forced to service in this manner.

Justin Martyr was represented as saying: "On the day called Sunday, there is a meeting in one place of all the Christians, &c., because it was the first day, in which the world was created, in which he made the light," &c.

That this is a mere invention of man is evident from the fact that these reasons all existed from the creation; and if they are now sufficient to authorize

its observance, they were then. But they were not, for God passed them all by, and sanctified the Rest-day, the seventh and last day of the week. And instead of commanding that the first day be kept because in it the world was created, he commanded man to work on it *for that very reason*. Ex. xx, 8-11. "What is the chaff to the wheat?"

Dyonisius said the epistles of Clement were read "while they were keeping *the Lord's holy day*."

The presumption is very strong that Mr. Fillio introduced this testimony by mistake, merely because he found it in a list of quotations for the first day; for he has been known to teach that there is no sanctity attached to the first day. And more than that, to prove that this testimony favors his position, he has now got to prove that the Sunday is a holy day. We would here call attention to the fact that he did not claim any sanctity for the first day on the authority of any scripture. In the light of this fact we doubt whether the testimony of Dyonisius is sufficient to settle the point to the satisfaction of Bible students.

In regard to other writers, and the want of direct scripture testimony, he said:

F. "The observance of the first day of the week was so well understood that there was no need of argument; an allusion to it is all we find."

The Sabbath of the Lord was pointed out by evident miracles, and the fourth commandment was so definite, and its penalty so great that its observance was as well understood as that of the first day could possibly have been, under any circumstances, yet the

prophets and servants of God deemed it necessary to speak of it very often. But Mr. Fillio is not the first one who takes this ground. A late publication (Pres. Bd. of Pub., Tract 118) argues the certainty of the well-known duty and general observance of the first day, from this: that it is not enforced in the writings of the New Testament! reasoning thus, that it was so well known that no command was needed. Were not other duties, such as the third, sixth, and eighth commandments well-known also? Or will not the rule apply to anything but Sunday? This, we must acknowledge, is a new phase of evidence. We claim that the Sabbath is binding because of the abundance of direct scripture testimony in its favor. They claim that the first day is binding because of the lack of such testimony. And if their position is equally tenable with ours, they have got the argument beyond a doubt; for we think that more testimony *might* have been added by the scripture writers on the seventh day; but on the other hand, the lack of evidence for the observance of the first day could not have been more complete than it now is; so that if the lack of evidence is an argument they have got a very strong one!

We can assure our readers that we are only doing the strictest justice to that position in presenting it in this light. To show this more fully we copy the following from the "Explanation of the Catechism" of the Protestant Episcopal Church.

"The day is now changed from the seventh to the first day in commemoration of our Lord's resurrection; but as we meet with no scriptural direction for

the change, we may conclude it was done by the authority of the church, under the guidance of the apostles." That is, we may conclude the apostles did it *because it is not found in the Scriptures!* Could Catholicism possibly go further?

F. "But was not the seventh day also observed? It was to some extent by Jews and Judaizing teachers. These were devouring wolves spoken of by apostles."

That the observance of the seventh-day Sabbath was distinct from Judaism, we have fully proved. We have for it, not only the act of hallowing and commanding, but the example of the infinite One; and in all the Scriptures of truth we find not wherein we can better obey the injunction to be "*followers of God, as dear children,*" than in observing that day which he observed and set apart "*for man.*" Whether the term, "*devouring wolves*" applies to them that follow such a rule, more than to them that "*follow their own spirit, and have seen nothing,*" and that say, "*Thus saith the Lord God, when the Lord hath not spoken,*" (Eze. xiii, 3; xxii, 28,) we will leave to our readers to judge.

His last and most important witness was Eusebius; at least he seemed to attach the most importance to him. In producing this testimony the lecturer had a most triumphant time, waving the weighty volume before the congregation, and calling upon all who were not satisfied, to call at his house and consult Eusebius for themselves. We did not avail ourselves of this friendly offer, and so have been obliged to lose in part the benefit of the light of Eusebius, and content ourselves with the Bible.

Dr. Edwards in the *Sabbath Manual* quotes Eusebius as follows: "And all things whatsoever, that it was duty to do on the Sabbath, these we HAVE TRANSFERRED to the Lord's day, as more appropriately belonging to it, because it has a precedence, and is first in rank, and more honorable than the Jewish Sabbath." The testimony of Eusebius is worthy of particular notice.

1. "We" have transferred them. Who are "we?" Will "we" stand as high in that day when God shall bring every work into judgment, as "we" have stood before men? Paul said in his time, "the mystery of iniquity" was already working, and would eventually "exalt himself above all that is called God, or that is worshiped;" and Daniel, speaking of the same power said, he should "think to change times and laws." Because he would endeavor to change the laws of God, calling that sinful which God had commanded to be done, and enjoining as a duty what God had not commanded, which is the highest offense against a government that a subject can commit; therefore Paul calls him "the man of sin." That the Roman power, the mystery of iniquity, has well earned this title, we learn (1.) by Mr. Fillio's witness, Eusebius, in that it has subverted the law of God, transferring the claims of the Lord's Sabbath to Sunday; and (2.) by Dr. Edwards in his *Sabbath Manual*, page 123, where he says:—"But the observance of the seventh day, though it had been connived at, and was by the Emperor permitted, was not as we see by the doings of the Council of Laodicea, considered to be proper; and they even went so far, though improper-

ly, as to say, 'If they be found Judaists,'—keeping the seventh day—'let them be accursed.' " Thus they have declared that to be sinful and worthy of a curse, which God has commanded, and placed the divine blessing on.

2. Eusebius calls the seventh day the "Jewish Sabbath," while God in his law calls it "the Sabbath of the Lord thy God," and by the Prophet, "My holy day." This is another criminal act of the highest order; striking out the name of the great Lawgiver from his own divine statute, and inserting another name in its place, thus destroying the authority of his law. Mr. Fillio has followed the Man of Sin in this practice, thus treating the Law of God as he dare not treat the law of Michigan.

3. Eusebius says the Sunday is first in rank, and more honorable than the Sabbath. God placed honor upon the seventh day, and declared that he is honored in its observance. Isa. lviii, 13. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on *my holy day*, and call the Sabbath (what? an old Jewish Sabbath? No, but) *a delight, the holy of the Lord*, HONORABLE; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." Read Rom. iii, 4. The testimony of Eusebius weighs but little in that scale.

But the main point made by Mr. F. from Eusebius was concerning the sect of the Ebionites, where he endeavored to attach the stigma of their heresies to the observers of the Lord's holy Sabbath. But here

we must take leave of Eusebius; we have only now to do with Mr. Fillio; because Eusebius is innocent of the part here acted by Mr. F. Speaking of their heresies, he said:

F. "And why were they called heretics? Because they kept the seventh day. They held the law to be necessary, and rejected the Epistles of Paul because he taught that the law was abolished."

That the Ebionites were lightly esteemed, and justly so, by all true Christians, cannot be doubted; but when we state the facts in the case, all may at once perceive the unchristian and dishonest course pursued by Mr. Fillio in placing them on a level with those who try to obey God through faith in his Son. Some have affirmed that his lectures were characterized by mildness and gentility. But on this point, as on others, his remarks were interspersed with unfair and unjust allusions, and unrighteous insinuations, every way calculated to mislead his hearers, and lead them to suppose that we occupied a position that *he knew* we did not occupy. Others may differ with us in regard to true Christian bearing; but we always intend to "use great plainness of speech," and call sin by its proper name. We will not throw out insinuations to deceive and lead to positions that we dare not openly occupy; we scorn to pursue such a course; but we shall point to the wrong-doer, and say plainly, Thou art the man. We have forborne to remark respecting his unfairness and manifest dishonesty throughout those lectures, reserving it to this point, where all can see it most clearly. *The truth* in regard to the Ebionites will expose him.

Buck's Theological Dictionary gives us the fol-

lowing information. We would remark, that none will doubt the authority on such a question, and Buck quotes from Eusebius to show that the Ebionites denied the divinity of Jesus Christ, recognizing him only as a mere man. He says, they "rejected all the prophets, and held the very names of David, Solomon, Isaiah, Jeremiah, and Ezekiel, in abhorrence. They also rejected all St. Paul's Epistles, whom they treated with the utmost disrespect. They received nothing of the Old Testament but the Pentateuch. They agreed with the Nazarenes in using the Hebrew gospel of Matthew, otherwise called the gospel of the twelve apostles; but they corrupted their copy in abundance of places, and particularly had left out the genealogy of our Saviour. Besides the Hebrew gospel of Matthew, the Ebionites had adopted several other books under the titles of St. James, John, and the other apostles; they also made use of the travels of St. Peter, which are supposed to have been written by St. Clement; but had altered them so that there was scarce anything of truth left in them. They even made that saint tell a number of falsehoods, the better to authorize their own practices."

We have not enough so-called charity to believe that Mr. Fillio was ignorant of the wrong he was doing in attempting to fasten the odium of such a people and of such error, on the seventh day, and transfer it to those who keep the Commandments of God and the Faith of Jesus; who receive the Bible, the whole Bible, and the Bible alone, and reject such foolish and unauthorized traditions as he and the Ebionites relied on.

To expose such wrongs, is an unpleasant duty: we regret that the necessity existed in the present case. But duty compels us to characterize things truthfully. The cause which must needs be upheld by doing violence to the Scripture and perverting the testimony of history, is one that will scarcely stand the test of the judgment-day. Though it has been conceded by many men of learning and study that there is no scripture authority for the observance of the first day, they have claimed that tradition or church history established it beyond a doubt. But of late they are growing fearful of that. The truth of history is against them. We need not here stop to speak of the company that *Sunday-keeping* has been in; but we might trace it through the edicts of Protestant states in America and England, through the bulls of popes, the curses of councils, and the horrors of the inquisition; through the decrees of pagan Emperors, back to those who slew their human victims, and offered all manner of abominations to their highest god, the sun. And amongst such it originated! For the truth of this last assertion we refer to the *Douay Catechism* and the *Sunday-school Union Bible Dictionary*.

Over this part of Mr. Fillio's work we have had serious reflections. Of the tendency of his course there can be no doubt. We presume that some have had their minds diverted from the truth, and the word of God has lost much of its influence over them. The present is a time of lax morality and great prevalence of infidelity; and he who lowers down the standard of Bible truth, exalting above it the opinions and doc-

trines of men, incurs a fearful responsibility. The friendship of the world, and the praise of men, is but a mean reward for such a work as this. To a sensitive mind, under such circumstances, each word of praise would be a rebuke; each look of favor would give pain. If he now moves in the society of lovers of truth and morality, we do not envy him his reflections.

An appeal to the congregation on the authority of the "Christian fathers," (these were his words,) closed his labors. Though he raised the question, "Did not Christ and the apostles preach in the synagogues on the seventh day?" he replied to it by stating that his positions were true, or else "the fathers" had written falsehoods. There are some important facts to be considered in connection with the words and practices of the Apostles and Evangelists in regard to the seventh day, but these scripture facts must not be allowed to have any weight, lest we have to admit that the fathers have erred! That will never do. The infallibility of tradition must be maintained, even at the sacrifice of scripture facts. "Lord how long?"

A word to our readers who have followed us through this argument, and we close. It was not for the sake of those lectures alone that we undertook this review. Though we have never heard such sentiments put forth in a more deceptive form, yet we know that they are advanced and advocated very extensively, and we wish to guard the minds of the honest inquirers after truth on this subject, as far as lies in our power. And now what will be your

choice? Do you approve the word of God? Do you believe that it is not they that say to Jesus, Lord, Lord, that will enter into the kingdom of heaven, but they that *do the will* of his Father? Of certain ones it was said, they "began to make excuses;" but no excuse should be allowed to influence our minds against the truth of God, that we would shrink from pleading in the day of judgment. Think of it, dear friends. Will your *excuses* weigh as heavy in the balances of God's word as they appear in the sight of an unbelieving world. Let us see.

1. It is inconvenient to keep the seventh day. Matt. xvi, 24. "If any man will come after me, let him deny himself, and take up his cross, and follow me." Chap. x, 38; Mark viii, 34; Luke ix, 23; xiv, 27.

2. I have a family to support; it will interfere with my business. Matt. xvi, 25, 26. "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul?" Chap. vi, 24, 31-33; Luke xii, 15-37; 1 Tim. iv, 8; Ps. xxxvii, 3; Isa. lxxv, 13, 14.

3. Everybody keeps the first day. Matt. vii, 13, 14. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Prov. xi, 21; xvi, 5.

4. Many learned men teach that it is right. Hos.

x, 13. "Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men." 1 Cor. i, 25-27; Rev. xviii, 23.

5. We are unlearned and must look to them for instruction. Prov. xix, 27. "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." 2 Tim. iii, 1-7.

6. The laws of our country enforce it. Acts iv, 19. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Chap. v, 29; Dan. iii, 16-18; vi, 10.

7. It causes trouble and division. Luke xii, 51, 52. "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division. For from henceforth there shall be five in one house divided, three against two, and two against three." Verse 49; Matt. x, 34-37; John xv, 19; xvii, 14; 1 Kings xviii, 17, 18.

8. I should lose my influence and bring reproach. Matt. v, 11, 12. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you." Luke vi, 22, 23, 26; 1 John iv, 5.

9. It makes no difference what day I keep if I keep it right. Ex. xx, 9, 10. "Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Matt. xv, 3, 9.  To keep any day right is to keep it as God's law directs; other-

wise his law is not right. To keep *every day right* is to work on the first six and rest the seventh.

10. I am afraid of new doctrines. Ex. xx, 11. "In six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Gen. ii, 2, 3.

11. I do not think these old laws are binding. Jer. vi, 16. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Chap. xviii, 15.

12. The Apostle teaches that old things are passed away. 2 Cor. v, 17. "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."  The "old man" of sin must pass away. Then the man becomes new—not the law.

2 Tim. iii, 16, 17. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Prov. xxx, 5, 6. "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."

Eccl. xii, 13, 14. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every

secret thing, whether it be good, or whether it be evil."

Rev. xxii, 14. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

"THE WORD OF THE LORD ENDURETH FOREVER."

AN

Appeal to Mothers.

THE

GREAT CAUSE

OF THE

PHYSICAL, MENTAL, AND MORAL RUIN OF MANY
OF THE CHILDREN OF OUR TIME.

~~~~~  
BY ELLEN G. WHITE.  
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INTRODUCTORY REMARKS.

THE matter contained in the following pages having been left at our disposal, we feel impelled by a strong sense of Christian duty and love of humanity, to bring it before the public in its present form. We believe that too much importance cannot be attached to this subject, and that no false delicacy should prevent thorough inquiry and investigation upon a question in which the present and future welfare of multitudes is involved. As a people, who profess to be looking for the coming of the Lord, and preparing for translation into his holy presence, perhaps we have too long kept silent on this great source of physical, mental and moral pollution, and a high duty and responsibility remains to be discharged in this matter.

We would therefore earnestly appeal to parents and guardians to give this Work a thorough and judicious circulation. The flood-gates of corruption are being opened upon the world; and in no way, perhaps, is Satan more speedily accomplishing the *utter* ruin of a fallen and fast degenerating race than through the channel of unchastity and licentiousness. In the following pages the evil is fully pointed out; and to many, we doubt not, they will also appear as a friendly hand pointing out the remedy and the way of escape. Again we say, therefore, let the Work be faithfully circulated. It would perhaps be well for every

member of the family to possess a copy for his and her own personal possession. And remember that it will not be enough to merely place this work in the hands of the young. Cease not till you have good evidence that the moral sense of the individuals is so aroused, that they will study and faithfully heed the instruction herein contained.

And to the young we would say, As you value health, happiness and life, a sound mind, an approving conscience, and a high moral sensibility, pass not over this subject lightly, nor forget the warning herein given you. To you there may seem to be no danger, but the danger is all the greater because so insidious; and being instructed yourselves, you may be able to raise the warning voice to others who are ignorantly sacrificing themselves upon the altar of this Moloch of passion.

But if considerations which connect themselves with this present life are not sufficient to move you, look beyond this state of being, cast your eye over into eternity, ponder its effects upon your eternal destiny, and as you value eternal life, shun a vice which will forever debar you from the presence of Him who has said, "Be ye holy for I am holy."

TRUSTEES

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APPEAL TO MOTHERS

RELATIVE TO THE GREAT CAUSE OF THE PHYSICAL, MENTAL AND MORAL RUIN OF MANY OF THE CHILDREN OF OUR TIME.

MY SISTERS, my apology for addressing you on this subject is, I am a mother, and feel alarmed for those children and youth who by solitary vice are ruining themselves for this world, and for that which is to come. Let us closely inquire into this subject from the physical, mental and moral points of view.

Mothers, let us first view the results of this vice upon the physical strength. Have you not marked the lack of healthful beauty, of strength, and power of endurance in your dear children? Have you not felt saddened as you have watched the progress of disease upon them which has baffled your skill, and that of physicians? You listen to numerous complaints of headache, catarrh, dizziness, nervousness, pain in the shoulders and side, loss of appetite, pain in the back and limbs, wakeful, feverish nights, of tired feelings in the morning, and great exhaustion after exercising? As you have seen the beauty of health disappearing, and have marked the sallow countenance, or the unnaturally flushed face, have you been aroused sufficiently to look

beneath the surface, to inquire into the cause of this physical decay? Have you observed the astonishing mortality among the youth?

And have you not noticed that there was a deficiency in the mental health of your children? That their course seemed to be marked with extremes? That they were absent-minded? That they started nervously when spoken to? And were easily irritated? Have you not noticed when occupied upon a piece of work they would look dreamingly, as though the mind was elsewhere? When they came to their senses, they were unwilling to own the work as coming from their hands, it was so full of mistakes, and showed such marks of inattention? Have you not been astonished at their wonderful forgetfulness? The most simple and oft-repeated directions would be soon forgotten. They might be quick to learn, but it would be of no special benefit to them. The mind would not retain it. What they might learn through hard study, when they would use their knowledge, is missing, lost through their sieve-like memory. Have you not noticed their reluctance to engage in active labor? And their unwillingness to perseveringly accomplish that which they have undertaken, which taxes the mental as well as the physical strength? The tendency of many is to live in indolence.

Have you not witnessed the gloomy sadness upon the countenance, and frequent exhibitions of a morose temper in those who used to be cheerful, kind and affectionate? They are easily excited to jealousy, disposed

to look upon the dark side, and when you are laboring for their good, imagine that you are their enemy, that you needlessly reprove and restrain them?

And have you not enquired where will all this end, as you have looked upon your children from a moral point of view? Have you not noticed the increase of disobedience in children, and their manifestations of ingratitude, and impatience under restraint? Have you not been alarmed at their disregard of parental authority, which has bowed down the hearts of their parents with grief and prematurely sprinkled their heads with grey hairs? Have you not witnessed the lack of that noble frankness in your children which they once possessed, and which you admired in them? Some children even express in their countenances a hardened look of depravity. Have you not felt distressed and anxious as you have seen the strong desire in your children to be with the opposite sex, and the overpowering disposition they possessed to form attachments when quite young? With your daughters, the boys have been the theme of conversation, and with your sons it has been the girls. They manifest preference for particular ones, and your advice and warnings produce but little change. Blind passion destroys sensible considerations. And although you may check the outward manifestations, and you credit the promises of amendment yet to your sorrow you find there is no change, only to conceal the matter from you. There are still secret attachments, and stolen

interviews. They follow their willful course, and are controlled by their passions, until you are startled by perhaps a premature marriage, or are brought to shame by those who should by their noble course of conduct, bring to you respect and honor. The cases of premature marriage multiply. Boys and girls enter upon the marriage relation with unripe love, immature judgment, without noble, elevated feelings, and take upon themselves the marriage vows, wholly led by their boyish, girlish, passions. They choose for themselves often without the knowledge of the mother who has watched over them, and cared for them, from their earliest infancy.

Attachments formed in childhood have often resulted in a very wretched union or in a disgraceful separation. Early connections, if formed without the consent of parents, have seldom proved happy. The young affections should be restrained until the period arrives when sufficient age and experience will make it honorable, and safe to unfetter them. Those who will not be restrained will be in danger of dragging out an unhappy existence. A youth not out of his teens, is a poor judge of the fitness of a person, as young as himself, to be his companion for life. After their judgment becomes more matured, they view themselves bound for life to each other, perhaps not at all calculated to make each other happy. Then instead of making the best of their lot, recriminations take place, the breach widens, until there is settled indifference and neglect. To them there

is nothing sacred in the word home. The very atmosphere is poisoned by unloving words, and bitter reproaches. The offspring of such are placed in a much more unfavorable condition than were their parents. With such surroundings, such examples, what could be expected of them if time should continue? Mothers, the great cause of these physical, mental and moral evils is secret vice which inflames the passions, fevers the imagination, and leads to licentiousness. This vice is laying waste the constitution, and preparing the young for disease of almost every description. And shall we permit our children to pursue a course of self-destruction?

Mothers, view your children from a religious stand point. It gives you pain to see your children feeble in body and mind; but does it not cause you still greater grief to see them almost dead to spiritual things, so that they have but little desire for goodness, beauty of character, and holy purposes? Secret vice is the destroyer of high resolve, earnest endeavor, and strength of will to form a good religious character. All who have any true sense of what is embraced in being a Christian, know that the followers of Christ are under obligation as his disciples, to bring all their passions, their physical powers and mental faculties, into perfect subordination to his will. Those who are controlled by their passions cannot be followers of Christ. They are too much devoted to the service of their master, the originator of every evil, to leave

their corrupt habits, and choose the service of Christ.

Godly mothers will inquire, with the deepest concern, Will our children continue to practice habits which will unfit them for any responsible position in this life? Will they sacrifice comeliness, health, intellect, and all hope of Heaven, everything worth possessing, here and hereafter, to the demon passion? May God grant that it may be otherwise, and that our children who are so dear to us, may listen to the voice of warning, and choose the path of purity and holiness.

How important that we teach our children self-control from their very infancy, and learn them the lesson of submitting their wills to us. If they should be so unfortunate as to learn wrong habits, not knowing all the evil results, they can be reformed by appealing to their reason, and convincing them that such habits ruin the constitution, and affect the mind. We should show them that whatever persuasions corrupt persons may use to quiet their awakened fears, and lead them to still indulge this pernicious habit, whatever may be their pretense, they are their enemies and the Devil's agents. Virtue and purity are of great value. These precious traits are of heavenly origin. They make God our friend, and unite us firmly to his throne.

Satan is controlling the minds of the young, and we must work resolutely, and faithfully to save them. Very young children practice this vice, and it grows upon them and strengthens with their years, until every noble faculty of

body and soul is being degraded. Many might have been saved if they had been carefully instructed in regard to the influence of this practice upon their health. They were ignorant of the fact that they were bringing much suffering upon themselves. Children who are experienced in this vice, seem to be bewitched by the Devil until they can impart their vile knowledge to others, even teaching very young children this practice.

Mothers, you cannot be too careful in preventing your children from learning low habits. It is easier to learn evil, than to eradicate it after it is learned. Neighbors may permit their children to come to your house, to spend the evening and the night with your children. Here is a trial, and a choice for you, to run the risk of offending your neighbors by sending their children to their own home, or gratify them, and let them lodge with your children, and thus expose them to be instructed in that knowledge which would be a life-long curse to them.

To save my children from being corrupted I have not allowed them to sleep in the same bed, or in the same room, with other boys, and have, as occasion has required when traveling, made a scanty bed upon the floor for them, rather than have them lodge with others. I have tried to keep them from associating with rough, rude boys, and have presented inducements before them to make their employment at home cheerful and happy. By keeping their minds and hands occupied, they have had but little time, or disposition, to play

in the street with other boys, and obtain a street education.

My misfortune, which occurred when I was about nine years old, ruined my health. I looked upon this as a great calamity, and murmured because of it. In a few years I viewed the matter differently. I then looked upon it in the light of a blessing. I regard it thus now. Because of sickness I was kept from society which preserved me in blissful ignorance of the secret vices of the young. After I was a mother, by the private death-bed confessions of some females, who had completed the work of ruin, I first learned that such vices existed. But I had no just conception of the extent of this vice, and the injury the health sustained by it, until a still later period.

The young indulge to quite an extent in this vice before the age of puberty without experiencing to any very great degree the evil results upon the constitution. But at this critical period, while merging into manhood and womanhood, nature makes them feel the violation of her laws.

As the mother sees her daughter languid and dispirited, with but little vigor, easily irritated, start suddenly and nervously when spoken to, she feels alarmed, and has fears that her daughter will not be able to reach womanhood with a good constitution. She relieves her, if possible, from active labor, and anxiously consults a physician, who prescribes for her without making searching inquiries, and suggesting to the unsuspecting mother the probable cause of her daughter's illness. Se-

cret indulgence is in many cases the only real cause of the numerous complaints of the young. This vice is laying waste the vital forces, and debilitating the system, and until the habit, which produced the result, is broken off, there can be no permanent cure. To relieve the young from healthful labor is the worst possible course a parent can pursue. Their life is then aimless, the mind and hands unoccupied, the imagination active, and left free to indulge in thoughts that are not pure and healthful. This gives them opportunity for a more free indulgence in that vice which is the foundation of all their complaints.

It is a crime for mothers to allow themselves to remain in ignorance in regard to the habits of their children. If they are pure, keep them so. Fortify their young minds, and prepare them to detest this health and soul-destroying vice. Shield them, as faithful mothers should, from becoming contaminated by associating with every young companion. Keep them, as precious jewels, from the corrupting influence of this age. If you are situated so that their intercourse with young associates cannot always be overruled, as you would wish to have it, then let them visit your children in your presence, and in no case allow these associates to lodge in the same bed, or even in the same room. It will be far easier to prevent an evil than to cure it afterward.

If your children practice this vice, they may be in danger of resorting to falsehood to deceive you. But, mothers, you must not be easily quieted, and cease your investigations.

You should not let the matter rest until you are fully satisfied. The health and souls of those you love are in peril, which makes this matter of the greatest importance. Determined watchfulness, and close inquiry, notwithstanding the attempts to evade and conceal, will generally reveal the true state of the case. Then should the mother faithfully present this subject to them in its true light, showing its degrading, downward tendency. Try to convince them that indulgence in this sin will destroy self-respect, and nobleness of character; will ruin health and morals, and its foul stain will blot from the soul true love for God, and the beauty of holiness. The mother should pursue this matter until she has sufficient evidence that the practice is at an end.

The course which most mothers pursue, in training their children in this dangerous age, is injurious to their children. It prepares the way to make their ruin more certain. Some mothers, with their own hands, open the door and virtually invite the Devil in, by permitting their daughters to remain in idleness, or what is but little better, spend their time in knitting edging, crocheting, or embroidering, and employ a hired girl to do those things their children should do. They let them visit other young friends, form their own acquaintances, and even go from their parental watchcare some distance from home, where they are allowed to do very much as they please. Satan improves all such opportunities, and takes charge of the minds of these children whom mothers ignorantly expose to his artful snares.

Because this course was pursued thirty years ago with comparative safety, it is no evidence that it can be now. The present cannot be judged by the past.

Mothers should take their daughters with them into the kitchen, and give them a thorough education in the cooking department. They should also instruct them in the art of substantial sewing. They should teach them how to cut garments economically, and put them together neatly. Some mothers, rather than to take this trouble, to patiently instruct their inexperienced daughters, prefer to do all themselves. But in so doing they leave the essential branches of education neglected, and commit a great wrong against their children; for in after life they feel embarrassment, because of their lack of knowledge in these things.

Mothers should educate their daughters in regard to the laws of life. They should understand their own frame, and the relation their eating, drinking, and every-day habits, have to health, and a sound constitution, without which the sciences would be of but little benefit.

The help of the daughters will often make so much difference with the mother's work, that kitchen help can be dispensed with, which will prove not only a saving of expense, but a continual benefit to the children, by making room for them to labor, and bringing them into the society, and under the direct influence of, their mother, whose duty it is to patiently instruct the dear ones committed to her care,

Also a door will be closed against much evil, which a hired girl may bring into a family. In a few days she may exert a strong influence over the children of the family, and initiate your daughters into the practice of deception and vice.

Children should be instructed from their early years to be helpful, and share the burdens of their parents. By thus doing they can be a great blessing in lightening the cares of the weary mother. While children are engaged in active labor, time will not hang heavily upon their hands, and they will have less opportunity to associate with vain, talkative, unsuitable companions, whose evil communications might blight the whole life of an innocent girl, by corrupting her good manners.

Active employment will give but little time to invite Satan's temptations. They may be often weary, but this will not injure them. Nature will restore their vigor and strength in their sleeping hours, if her laws are not violated. And the thoroughly tired person has less inclination for secret indulgence.

Mothers allow themselves to be deceived in regard to their daughters. If they labor, and then appear languid and indisposed, the indulgent mother fears that she has overtaxed her daughter, and resolves henceforward to lighten her task. The mother bears the extra amount of labor which should have been performed by the daughter. If the true facts in the case of many were known, it would be seen that it was not the labor which was the cause of the difficulty, but wrong habits which

were prostrating the vital energies, and bringing upon them a sense of weakness and great debility. In such cases, when mothers relieve their daughters from active labor, they, by so-doing, virtually give them up to idleness, to reserve their energies to consume upon the altar of lust. They remove the obstacles, giving the mind more freedom to run in a wrong channel, where they will more surely carry on the work of self-ruin.

The state of our world was presented before me, and my attention was especially called to the youth of our time. Everywhere I looked, I saw imbecility, dwarfed forms, crippled limbs, misshapen heads, and deformity of every description. Sins and crimes, and the violation of nature's laws, were shown me as the causes of this accumulation of human woe and suffering. I saw such degradation and vile practices, such defiance of God, and I heard such words of blasphemy, that my soul sickened. From what was shown me, a large share of the youth now living are worthless. Corrupt habits are wasting their energies, and bringing upon them loathsome and complicated diseases. Unsuspecting parents will try the skill of one physician after another, who prescribe drugs, when they generally know the real cause of the failing health, but for fear of offending and losing their fees, they keep silent, when as faithful physicians they should expose the real cause. Their drugs only add a second great burden for abused nature to struggle against, which often breaks down in her efforts, and the vic-

tim dies. And the friends look upon the death as a mysterious dispensation of providence, when the most mysterious part of the matter is, that nature bore up as long as she did against her violated laws. Health, reason, and life, were sacrificed to depraved lusts.

I have been shown that children who practice self-indulgence previous to puberty, or the period of merging into manhood and womanhood, must pay the penalty of nature's violated laws at that critical period.

Many sink into an early grave, while others have sufficient force of constitution to pass this ordeal. If the practice is continued from the ages of fifteen and upward, nature will protest against the abuse she has suffered, and continues to suffer, and will make them pay the penalty for the transgression of her laws, especially from the ages of thirty to forty-five, by numerous pains in the system, and various diseases, such as affection of the liver and lungs, neuralgia, rheumatism, affection of the spine, diseased kidneys, and cancerous humors. Some of nature's fine machinery gives way, leaving a heavier task for the remaining to perform, which disorders nature's fine arrangement, and there is often a sudden breaking down of the constitution, and death is the result.

Mothers, give your children enough to do. If they get weary, it will not injure health. There is quite a difference between weariness and exhaustion. Indolence will not be favorable to physical, mental, or moral, health. It

throws open the door, and invites Satan in, which opportunity he improves, and draws the young into his snares. By indolence, not only the moral strength is weakened, and the impulse of passion increased, but Satan's angels take possession of the whole citadel of the mind, and compel conscience to surrender to vile passion. We should teach our children habits of patient industry. We should beware of indulging them too much. When they meet with difficulty in their labor, we must help them through it, instead of carrying them over it. It might be easier for us at the time to do the latter, but we fail to teach a useful and valuable lesson to our children of self-reliance, and are preparing the way to greatly increase our cares in the end. We should wake up in our children generous, noble principles, and urge them to active exertions, which will shield them from a multitude of temptations, and make their lives happier.

My sisters, as mothers we are responsible in a great degree for the physical, mental, and moral health of our children. We can do much by teaching them correct habits of living. We can show them, by our example, that we make a great account of health, and that they should not violate its laws. We should not make it a practice to place upon our tables food which would injure the health of our children. Our food should be prepared free from spices. Mince pies, cakes, preserves, and highly-seasoned meats, with gravies, create a feverish condition in the system, and inflame

the animal passions. We should teach our children to practice habits of self-denial, that the great battle of life is with self, to restrain the passions, and bring them into subjection to the mental and moral faculties.

My sisters, be entreated to spend less time over the cook-stove, wearing out the strength given you of God to be used for a better purpose, in preparing food to tempt the appetite. A plain, nourishing diet will not require so great an amount of labor. We should devote more time to humble, earnest prayer to God, for wisdom to bring up our children in the nurture and admonition of the Lord. The health of the mind is dependent upon the health of the body. As Christian parents we are bound to train our children in reference to the laws of life. We should instruct them, by precept and example, that we do not live to eat, but that we eat to live. We should encourage in our children a love for nobleness of mind, and a pure, virtuous character. In order to strengthen in them the moral perceptions, the love of spiritual things, we must regulate the manner of our living, dispense with animal food, and use grains, vegetables, and fruits, as articles of food.

Mothers, is there not a work for you to do in your families? You may inquire, how can we remedy the evils which already exist? How shall we begin the work? If you lack wisdom, go to God, he has promised to give liberally. Pray much, and fervently, for divine aid. One rule can not be followed in every case. The exercise of sanctified judg-

ment is now needful. Be not hasty and agitated, and approach your children with censure. Such a course would only cause rebellion in them. You should feel deeply over any wrong course you have taken, which may have opened a door for Satan to lead your children by his temptations. If you have not instructed them in regard to the violation of the laws of health, blame rests upon you. You have neglected an important duty, which result may be seen in the wrong practices of your children. Before you engage in the work of teaching your children the lesson of self-control, you should learn it yourself. If you are easily agitated, and become impatient, how can you appear reasonable to your children, while instructing them to control their passions? With self-possession, and feelings of the deepest sympathy and pity, you should approach your erring children, and faithfully present to them the sure work of ruin upon their constitutions, if they continue the course they have begun. That as they debilitate the physical, and mental, so also the moral must feel the decay, and they are sinning, not only against themselves, but against God.

You should make them feel, if possible, that it is God, the pure and holy God, that they have been sinning against; that the great Searcher of hearts is displeased with their course; that nothing is concealed from him. If you can so impress your children, that they will exercise that repentance which is acceptable to God, that godly sorrow which worketh repentance unto salvation, not to be repented

of, the work will be thorough, the reform certain. They will not feel sorrow merely because their sins are known; but they will view their sinful practices in their aggravated character, and will be led to confess them to God, without reserve, and will forsake them. They will feel to sorrow for their wrong course, because they have displeased God, and sinned against him, and dishonored their bodies before Him who created them, and has required them to present their bodies a living sacrifice, holy and acceptable unto him, which is their reasonable service.

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

You should present encouragements before your children that a merciful God will accept true heart repentance, and will bless their endeavors to cleanse themselves from all filthiness of the flesh and spirit. As Satan sees that he is losing control over the minds of your children, he will strongly tempt them, and seek to bind them to continue to practice this bewitching vice. But with a firm purpose they must resist Satan's temptations to indulge the animal passions, because it is sin against God. They should not venture on forbidden ground, where Satan can claim control over them. If they in humility entreat God for purity of thought, and a refined and sanctified imagination, he will hear them, and grant their

petitions. God has not left them to perish in their sins, but will help the weak and helpless, if they cast themselves in faith upon him. Those who have been in the practice of secret indulgence until they have prostrated the physical and mental strength, may never fully recover the result of the violation of nature's laws; but their only salvation in this world, and that which is to come, depends upon an entire reform. Every deviation is making recovery more hopeless. None should be discouraged if they perceive no decided improvement in their health after the habit has been broken off for quite a length of time. If nature's laws have not been too long abused, she will carry on her restoring process, although it may not be immediately realized. But some have so long abused nature that she cannot recover entirely. Such must feel as long as they live, to a greater or less degree, the result of the violation of nature's laws.

We do not include all the youth who are feeble as guilty of wrong habits. There are those who are pure-minded and conscientious, who are sufferers from different causes over which they have no control.

The only sure safety for our children against every vicious practice, is to seek to be admitted into the fold of Christ, and to be taken under the watchcare of the faithful and true Shepherd. He will save them from every evil, shield them from all dangers, if they will heed his voice. He says, "My sheep hear my voice, and they follow me." In Christ they will find pasture, obtain strength and hope, and will

not be troubled with restless longings for something to divert the mind, and satisfy the heart. They have found the pearl of great price, and the mind is at peaceful rest. Their pleasures are of a pure, peaceful, elevated, heavenly character. They leave no painful reflections, no remorse. Such pleasures do not impair health, or prostrate the mind, but are of a healthful nature.

Communion with, and love for, God, the practice of holiness, the destruction of sin, are all pleasant. The reading of God's word will not fascinate the imagination, and inflame the passions, like a fictitious story-book, but softens, soothes, elevates, and sanctifies, the heart. When in trouble, when assailed by fierce temptations, they have the privilege of prayer. What an exalted privilege! Finite beings, of dust and ashes, admitted through the mediation of Christ, into the audience-chamber of the Most High. In such exercises the soul is brought into a sacred nearness with God, and is renewed in knowledge, and true holiness, and fortified against the assaults of the enemy.

A Mr. ——— professed to be a devoted follower of Christ. He was in very feeble health. Our feelings of sympathy were called out in his behalf. He could not hold his head steady. His eyes had a glassy appearance, his hands trembled, and when he walked, his knees shook; he staggered like a drunken man, and often seemed ready to fall. He was obliged to fix his eyes upon an object in the distance before him, and then make for

that object. He would thus gain force enough to reach the place he desired.

His case was shown me in vision. I saw that he was deceived in regard to himself, that he was not in favor with God. He had practiced self-abuse until he was a mere wreck of humanity. This vice was shown me as an abomination in the sight of God. No matter how high a person's profession, those who are willing to be employed in gratifying the lust of the flesh, cannot be Christians. As servants of Christ, their employment, and meditations, and pleasure, should consist in things more excellent.

Many are ignorant of the sinfulness of these habits, and their certain results. Such need to be enlightened. Some who profess to be followers of Christ, know that they are sinning against God, and ruining their health, yet they are slaves to their own corrupt passions. They feel a guilty conscience, and have less and less inclination to approach God in secret prayer. They may keep up the form of religion, yet be destitute of the grace of God in the heart. They have no devotedness to his service, no trust in him, no living to his glory, no pleasure in his ordinances, and no delight in him. The first commandment requires every living being to love and serve God with their whole mind and strength. Especially should professed Christians understand the principles of acceptable obedience.

Can any expect that God will accept a profession, a form, merely, while the heart is withheld, and they refuse to obey his com-

mandments? They sacrifice physical strength and reason upon the altar of lust, and can they think that God will accept their distracted, imbecile service, while they continue their wrong course? Such are just as surely self-murderers as though they pointed a pistol to their own breast, and destroyed their life instantly. In the first case they linger longer, are more debilitated, and destroy gradually the vital force of their constitution, and the mental faculties; yet the work of decay is sure. While they live, they curse the earth with their imbecile influence, are a stumbling-block to sinners, and cause their friends living sorrow, and an immeasurable weight of anxiety and care as they mark the signs of their decay, and have daily evidence of their impaired intellect.

To take one's life instantly is no greater sin in the sight of Heaven, than to destroy it gradually, but surely. Persons who bring upon themselves sure decay, by wrong-doing, will suffer the penalty here, and without a thorough repentance, will not be admitted into Heaven hereafter any sooner than the one who destroys life instantly. The will of God establishes the connection between cause and its effects. Fearful consequences are attached to the least violation of God's law. All will seek to avoid the result, but will not labor to avoid the cause which produced the effect. The cause is wrong, the effect right, to restrain the transgressor.

The inhabitants of Heaven are perfect, because the will of God is their joy, and supreme

delight. Many here destroy their own comfort, injure their health, and violate a good conscience, because they will not cease to do wrong. The injunctions to mortify the deeds of the body, with its affections and lusts, has no effect upon them. They profess Christ, but are not his followers, and never can be, until they cease their wrong-doing, and work the work of righteousness.

Females possess less vital force than the other sex, and are deprived very much of the bracing, invigorating air, by their in-doors life. The results of self-abuse in them is seen in various diseases, such as catarrh, dropsy, headache, loss of memory and sight, great weakness in the back and loins, affections of the spine, the head often decays inwardly. Cancerous humor, which would lay dormant in the system their life-time, is inflamed, and commences its eating, destructive work. The mind is often utterly ruined, and insanity takes place.

I was referred to Rom. i, 18-32, as a true description of the world previous to the second appearing of Christ. The only hope for those who practice vile habits is to forever leave them if they place any value upon health here, and salvation hereafter. When these habits have been indulged in for quite a length of time, it requires a determined effort to resist temptation, and refuse the corrupt indulgence. The Mr. ———, mentioned, had practiced these habits so long he seemed to have lost the control of himself. He was naturally a smart man, possessing more than common abilities.

But how were all his powers of body and mind brought into subjection by Satan, and consumed upon his altar! This man had gone so far he seemed to be left of God. He would go into the woods and spend days and nights in fasting and prayer that he might overcome this great sin, and then would return to his old habits. God did not hear his prayers. He asked God to do for him what had been in his power to do for himself. He had vowed to God, time and again, and had as often broken his vows, and given himself up to his own corrupt lust, until God had left him to work his own ruin. He has since died. He was a self-murderer. The purity of heaven will never be marred with his society. Those who destroy themselves by their own acts will never have eternal life. They that will continue to abuse the health and life given them of God in this world, would not make a right use of health and immortal life were it granted them in God's everlasting kingdom.

The practice of secret habits surely destroys the vital forces of the system. All unnecessary vital action will be followed by corresponding depression. Among the young, the vital capital, the brain, is so severely taxed at an early age, that there is a deficiency, and great exhaustion, which leaves the system exposed to disease of various kinds. But the most common of these is consumption. None can live when their vital energies are used up. They must die. God hates everything impure, and his frown is upon all who give themselves up to gradual and sure decay.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Those who corrupt their own bodies cannot enjoy the favor of God, until they sincerely repent, make an entire reform, and perfect holiness in the fear of the Lord. None can be Christians and indulge in habits which debilitate the system, and bring on a state of prostration of the vital forces, which end in making a complete wreck of beings formed in the image of God. This moral pollution will certainly bring its reward. The cause must bring the results. Those who profess to be disciples of Christ should be elevated in all their thoughts and acts, and should ever realize that they are fitting for immortality, and that if saved, they must be without spot, or wrinkle, or any such thing. Their Christian character must be without a blemish, or they will be pronounced unfit to be taken to a holy heaven, to dwell with pure, sinless beings in God's everlasting kingdom.

It is the special work of Satan in these last days to take possession of the minds of youth, to corrupt their thoughts, and inflame their passions, knowing that by thus doing he can lead them to moral pollution, and then all the noble faculties of the mind will become debased, and he can control them to suit his own purposes. All are free moral agents. And as such they must bring their thoughts to run in the right channel. Their meditations should

be of that nature which will elevate their minds, and make Jesus and heaven the subjects of their thoughts. Here is a wide field in which the mind can safely range. If Satan seeks to divert the mind from this to low and sensual things, bring it back again, and place it on eternal things; and when the Lord sees the determined effort made to retain only pure thoughts, he will attract the mind, like the magnet, and purify the thoughts, and enable them to cleanse themselves from every secret sin. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." The first work for those who would reform, is to purify the imagination. If the mind is led out in a vicious direction, it must be restrained to dwell only upon pure and elevated subjects. When tempted to yield to a corrupt imagination, then flee to the throne of grace and pray for strength from Heaven. In the strength of God the imagination can be restricted to dwell upon things which are pure and heavenly.

Some young persons who have knowledge in the vile practices of the world, seek to awaken the curiosity of other inquisitive minds, and impart to them that secret knowledge which ignorance of would be bliss. They are not content with practising themselves the vice they have learned. They are hurried on by the Devil, to whisper their evil communications to other minds, to corrupt their good manners. And unless the youth have fixed religious princi-

ples, they will be corrupted. A heavy penalty will rest upon those who suffered Satan to use them as mediums to lead astray, and corrupt the minds of others. A heavy curse rested upon the Serpent in Eden, because he was the medium Satan used to tempt our first parents to transgress. And whoever yields themselves to subvert others, a heavy curse from God will follow them. And although those who permit themselves to be led astray, and learn vile habits, will suffer for their sin, yet those guilty of instructing them, will also suffer for their own sins, and the sins they led others to commit. It were better for such if they had never been born.

Those who would have that wisdom which is from God, must become fools in the sinful knowledge of this age, in order to be wise. They should shut their eyes that they may see and learn no evil. They should close their ears lest they hear that which is evil, and obtain that knowledge which would stain their purity of thoughts and acts; and guard their tongues lest they utter corrupt communications, and guile be found in their mouths.

All are accountable for their actions while in this world upon probation. All have power to control their actions, if they will. If they are weak in virtue and purity of thoughts, and acts, they can obtain help from the Friend of the helpless. Jesus is acquainted with all the weaknesses of human nature, and if entreated, will give strength to overcome the most powerful temptations. All can obtain this strength if they seek for it in humility.

Jesus gives all a blessed invitation who are burdened, and laden with sin, to come to him, the sinner's friend. "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Here the most inquisitive may safely learn in the school of Christ that which will prove for their present and everlasting good. The uneasy and dissatisfied will here find rest. With their thoughts and affections centered in Christ, they will obtain true wisdom, which will be worth more to them than the richest earthly treasures.

Many professed Christians do not labor perseveringly. They make too little effort, and are not ready and willing to deny self. The prayer of the living Christian will be "to be filled with the knowledge of His will, in all wisdom, and spiritual understanding, that they may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, strengthened with all might, according to his glorious power, unto all patience and long-suffering, with joyfulness." "In whom are hid all the treasures of wisdom and knowledge."

Here is the true knowledge which should be desired, and possessed by every Christian. This knowledge will not lead to ungodliness. It will not break down the constitution, or bring a gloomy cloud over the mind; but will

impart substantial joys, and true happiness. This wisdom is divine, and flows ceaselessly from a pure fountain which gives peace, joy, and health.

Even many professed Christians seem to have no earnest desire for this heavenly knowledge, and remain in willing ignorance of this divine grace which it is their privilege to obtain. The only safety for the youth is to seek this precious wisdom which will assuredly destroy all desire for corrupt knowledge. And when they have acquired a relish for the pure, calm, satisfying joys of faith and holiness, every feeling of their being will rise in abhorrence to corrupting pleasures. All can choose life if they will. They can resist sin, take pleasure in the ways of righteousness and true holiness, and be rewarded with eternal life in God's everlasting kingdom. If they choose to corrupt their ways before the Lord, defile their own bodies and commit self-murder, they can do so; but they should remember the judgment is to sit, and the books are to be opened, and they are to be judged out of those things which are written in the books, according to their works. What a fearful, spotted record will be opened before them, of their secret thoughts, and vile acts. Sentence is pronounced upon them, and they are shut out from the city of God, with the ungodly, and miserably perish with the wicked.

Now is the time of preparation. None need to expect that God will do the work of preparing and fitting them up, without their efforts. It is for them to work the works of

righteousness, and crowd all the right-doing they can into the little space of time allotted to them before probation closes, that they may have a clean record in Heaven.

FURTHER TESTIMONY.

We have thought proper to add to the foregoing the following Testimonies from men of high standing and authority in the medical world, corroborative of the views presented in the preceding pages. And in justice to the Writer of those pages, we would say that she had read nothing from the authors here quoted, and had read no other works on this subject, previous to putting into our hands what she has written. She is not, therefore, a copyist, although she has stated important truths to which men who are entitled to our highest confidence, have borne testimony.

TRUSTEES.

CHASTITY.

DEFINITION OF UNCHASTITY.

UNCHASTITY includes all the action, whether of body or mind, which is forbidden by the seventh commandment. And all that is therein forbidden, may be included under the two following heads:

1. *Unchastity of the mind.*
2. *Unchastity of the conduct.*

By *unchastity of the mind*, is meant the conception of unchastity in the mind, the cherishing of impure desire. All sin has its seat in the mind. The seventh commandment, like every other, extends to "thoughts and intents of the heart." "This," says Dwight, "is unanswerably evident from our Saviour's comment on this precept (the seventh commandment), 'Whosoever looketh on a woman to lust after her, hath committed adultery already with her in his heart.' Matt. v, 28. And with this agrees another scripture, which says, 'Out of the heart proceedeth—adulteries.'"

By *unchastity of the conduct*, we are to understand the acting out of unchastity in any of its various ways of developing sinful thoughts, as,

1. By *unchaste conversation, writing, looks, and gestures.* "Speech is the mirror of the soul." And hence it is that "by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. xii, 37. But significant looks, writing, gestures, &c., being but substitutes for words, and the tongue, are, like them, capable of being made the ministers of sin; hence, also, they must be subject to the same general law.

UNCHASTITY IN THE SIGHT OF GOD.

Unchastity, loathsome and abhorrent as it is in the sight of good men, is infinitely more so in the sight of God. This is sufficiently evident in the conduct of the divine Being in relation to it. The prominent place he has given to the law forbidding it—having written it in common with nine others, on tables of stone, for the universal government of universal man—and, also, the sanction he has placed upon it—having announced it amid the most sublime and awful symbols of the divine presence which the world ever witnessed—these considerations make it abundantly evident that God looks upon unchastity with the extreme of loathing and abhorrence.

This view, however, is farther evidenced in the fact that throughout both Testaments, unchastity is made the subject of frequent rebuke, in language of the greatest detestation. Against no other form of sin are men more frequently and earnestly admonished.

EFFECTS OF UNCHASTITY UPON THE BODY.

“Sexual desire, cherished by the mind, and dwelt upon by the imagination, not only increases the excitability and peculiar sensibility of the genital organs themselves; but always throws an influence equal to the intensity of the affection, over the whole nervous domain; disturbing all the functions depending on them for vital energy, which is thereby increased upon or distracted from them—and if this excitement is frequently repeated or long continued, it inevitably induces an increased degree of irritability and debility and relaxation generally, throughout the whole nervous and muscular tissues, and especially the nerves of organic life. And hence, those lascivious DAY DREAMS and amorous reveries, in which young people—and especially the idle and the voluptuous, and the sedentary and the nervous are exceedingly apt to indulge, are often the sources of general debility, effeminacy, disordered functions, and premature disease, and even premature death, without the actual

exercise of the genital organs! Indeed, this unchastity of thought—this adultery of the mind—is the beginning of immeasurable evil to the human family.”—*Graham's Lectures to Young Men*, p. 57.

SOLITARY VICE.

Testimony to the evil effects of solitary vice comes in from all quarters. Dr. Clarke, the excellent commentator, says that self-pollution “excites the powers to undue action, and produces violent secretions, which necessarily and speedily exhaust the vital principle and energy.” The Doctor goes on to speak of its consequences, as disease and death, and then adds: “Reader, this is no caricature, nor are the colors overcharged in this shocking picture. Worse woes than my pen can relate, I have witnessed in those addicted to this fascinating, unnatural and most destructive of crimes. If thou hast entered the snare, flee from the destruction of both soul and body that awaits thee.”

Physiology also bears its testimony. Says Sylvester Graham, “By far the worst form of venereal indulgence is self-pollution.” This testimony perfectly accords with that of the divine quoted above. Says Mrs. Gove, the celebrated physiological lectress, “There is hardly an end to these diseases,”—diseases caused by solitary vice. Says the Rev. E. M. P. Wells, teacher in the school of moral discipline, Boston, “Respecting the habit of sexual self-indulgence, I should hope it was unnecessary to speak of its dangerous and evil effects.”

Wm. C. Woodbridge, well known to the educational world, speaks of it as a “solitary but fatal vice, spreading desolation through our schools and families, unnoticed or unknown.” Tissot speaks of it as the cause of painful, long, disgusting disease. Says Dr. Woodward, the justly celebrated superintendent of the Mass. State Lunatic Hospital, “A great number of the ills which come upon the young at and after the age of puberty, arise from this habit, persisted in so long

as to waste the vital energies, and enervate the physical and mental powers of the man."

Todd, in his Student's Manual, p. 147, says, "I have known very many young persons, who have daily polluted themselves with this vice—and that, too, for a number of years. . . . I have lamented the fall of many whom I have seen fall victims to premature death, for this foul cause alone,—some, while in the halls of education, and others soon after leaving college, adorned with its higher honors."

We have already heard Mrs. Gove say, "There is hardly an end to these diseases," (diseases caused by this vice.) She enumerates "dyspepsia, spinal complaint, headache, epilepsy, impaired eyesight, palpitation of the heart, pain in the side, bleeding at the lungs, spasms of the heart and lungs, diabetes, or incontinence of urine, fluor albus, or whites, inflammation of the urinary organs." Dr. Deslandes, besides many of these, instances rheumatism, affected perspiration, consumption, asthma, catarrh, polypus of the heart, affection of the bones, fevers, priapism strangury, polypus uteri, blood discharges, &c., &c.

The following startling case occurred but a few miles from the residence of the writer. It is received on credible information. A boy, about four years old, was afflicted with weakness and stiffness of limbs. (The exact symptoms the writer has not learned.) His parents at length carried him to a distant physician. The physician, after sufficient inquiry, told them that the child "*handled himself too much.*" They returned, doubting what this could mean. Suggesting the matter to some of their neighbors, their eyes were opened. "Well," said they, "we will stop that." And they did stop it, by bandaging the genitals. And lo! the child soon stopped being feeble and lame. He is now a healthy boy.

Dr. Goupil, as quoted by Deslandes, gives a full and particular account of a little boy who at two years old was epileptic, from this cause. The vice was taught him by his nurse. We say *taught* him—perhaps we should say fastened upon him at early infancy only as a notion. A notion, however, which hurried on ex-

citement and rendered him paralytic. By the most vigilant use of mechanical means for confining the hands, covering the genitals, &c., the child was at length cured; he now enjoys good health, "and with the exception of a remarkable loss of memory, retains no trace of his former indiscretions."

Instances like the above are, doubtless, of very rare occurrence, and when they do occur, must be supposed to be the result of the combined action of all the circumstances, constitutional and external, favorable to their development. That the debasing habit is often commenced before puberty, and, in the language of an eminent physiological observer, "frequently many years before," is, however, quite indisputable.

But after all, very little of the mischief of this sin is known. It is a *secret* vice; a vice which its patrons are ashamed to confess. And hence, provided they themselves know it to be the cause of their suffering, they are slow to acknowledge it. Or, if knowing this, they abandon it, and so get well; feeling under no obligation to publish their indiscretion, some medicinal nostrum obtains all the credit of their cure. And further, if knowing its evils they persist in it, in spite of them, why, they have then no motive for exposing it. But if, as is generally the case, they are ignorant of its injuriousness, then *certainly*, they will not reveal it. So that, every way, the conclusion forces itself upon us, that comparatively very little of the mischief of solitary vice is known. Indeed, very little of it is known to the victims themselves. Much less, then, to the community. This will appear still more evident in the fact that it is only quite recently that many discoveries calculated to excite any general alarm and inquiry have been made—and also in the fact that the more general effects of the vice, being only a sort of general debility, are not among the ignorant masses calculated to excite much careful inquiry, into their causes. Upon the whole, it must plainly appear that what are known of the consequences of solitary vice, can, at most, be regarded only as indices to what actually exist.

This evil is confined to neither sex. Its ravages,

though not as extensive, are, however, most dreadful among the females. We have before us numerous published cases of the horrible nature, taken from the history of both sexes.

The foregoing are among the causes which at present occur to our mind for the pre-eminently sad physical consequences of solitary vice. But whatever view the reader take of these causes, we charge him never to hazard their consequences! And this charge we give in the name of his own health and life. Whatever be his or her age, and however temperate he resolve to be, he *must* not indulge in this sin. Total abstinence must be his law. One glass excites the appetite for another. One enemy admitted, another clamors for admission; while the one admitted is weakening his power of resistance. In a word, in the language of Deslandes, "*it is clear that there is no possible security for the Onanist.*" But especially let every praying man, either cease to sip of this cup of foulness, or cease to pray "lead us not into temptation." Otherwise "his prayer itself will become sin."

EFFECTS OF UNCHASTITY UPON THE MIND.

Unchastity, as we have already seen, deranges, debilitates and ruins the body. Now, out of this startling fact, arises another fact, if possible, more startling. It is that unchastity deranges, debilitates and ruins the mind. That this latter fact must follow the former is clear in the consideration, that the body is the seat of the mind, and the medium through which it acts. The mind gets its simple ideas through the medium of the body. And in proportion to the perfectness of this medium does the mind improve. But when the body is debilitated, languid, sick, it is injured, and ruined as a medium for the action of the mind. Consequently the mind is then shut up to itself in weakness and destitution. Moreover, the mind increases its stock of knowledge and its energy by reflection upon its ideas. So that on ideas, by reflection, ideas grow. But when the body is feeble and sick, reflection cannot be supported. (Witness the

case of thousands of invalids.) As, then, reflection is necessary to mental improvement, and as a sound body is necessary to clear and continued reflection, so is a sound body necessary to high mental improvement. Once more—the ability of the mind to use the knowledge it *has*, is dependent upon the body. Thus, whatever weakens the body, in so far locks up the mental treasure-house against even itself. But unchastity does weaken and debilitate the body, and by consequence, as we have above seen, the mind also. But to be a little more particular.

1. By unchastity, especially by solitary vice, the mind suffers *lassitude*. By *lassitude*, we mean that dozy indifference, which the victims of venereal excesses often feel. To be sure, sensation and conscious energy, may be, for a time, and at intervals exalted, under the influence of this *unnaturalness*. But unless they be exalted to the point of insanity, the system soon relapses, and sinks into the condition above mentioned. This condition is the perfectly natural result of the exhaustion of the nervous energy upon the venereal passion. It is indicated by a general feeling of irresolution, and this more especially in the morning. Students, so many of them as are vicious, are the sorest sufferers from it. And, in general, persons of sedentary habits are most liable to it, although no victim of solitary vice is safe from it. Says Dr. Deslandes, "Young men who previously showed considerable vivacity of mind and aptitude for study, become, after being addicted to this habit, (solitary vice) stupid and incapable of applying themselves: it is evident that this transitory state which immediately succeeds the act of venery, becomes continued when this act is frequently repeated, because time is not allowed for the effects of it to pass off."—But if unchastity—more especially solitary vice—unfits students for their work, so does it young farmers, mechanics, seamstresses, &c. for theirs. It is always and every where, "evil, only evil, and that continually."

2. By unchastity, especially by solitary vice, the mind suffers permanent debility. Dr. Woodward says that loss of memory and power of application show the

devastating effects of solitary vice upon the mind. Says Todd in his Student's Manual, "Remember that the fruits of this habit (solitary vice) are, (1) great debility of the memory, (2) great prostration and foolish imbecility of the mind."

But while the memory suffers so much from this vice that it has been marked by all who have written upon this subject, still it does not suffer alone. All the mental faculties partake of the general blight. Perception is made dull and obtuse, the reasoning powers are blunted. Nothing is seen clearly—nothing is understood perfectly. The whole mental man is sunk; and this, more or less, according to the degree of venereal abuse. To all this the reflecting reader will assent.

3. From debility the mind often sinks into idiocy. We have already seen that Dr. Woodward reckons idiocy among the consequences of solitary vice. And it is no marvel that whatever induces mental lassitude and debility, should finally induce vacant idiocy itself. The tendency is all that way. "Last fall," says the author of "Facts and Important Information," &c., "I saw a young woman in a town in Massachusetts who had made herself an idiot by masturbation. A most miserable creature she was. Her looks and gestures were indescribable; licentiousness, like a foul plague, had blasted everything beautiful in her face, everything noble and lovely in her soul." Says Dr. Clarke, by this vice the mind is "often debilitated even to idiotism."

In the fall of 1844, the writer visited the Massachusetts State Lunatic Hospital. While being conducted through the various apartments, mingling promiscuously with the insane, our attention was suddenly and effectually arrested by the peculiarly haggard, frantic, wild, and fiendish appearance of a young man, turning from us with his eye turned back over his shoulder. Struck with his shocking aspect, we inquired of our attendant, a young physician, what was the cause of his insanity. "Solitary vice," was the ready reply. Thought we, solitary vice produces solitary insanity! For we never saw the like before. We further asked,

Have you many here from that cause? "A large proportion," was the reply. More than from intemperance? "Oh yes, far more." Do you find ladies alike victims of that practice? "We know no difference." We were now passing through a large room where a number of beautiful and apparently intelligent young ladies sat gazing mutely upon us. But, Dr., what are your prospects of cure in such cases? "When there is reason enough left to make the patients see and feel that by abandoning the habit they may be cured, we have good hope; but not otherwise." This last sentiment agrees perfectly with a remark of Deslandes', that "when they (crazy persons) do indulge, this act must be considered as a bad symptom, since it constitutes an insurmountable obstacle to the cure: it destroys the strength, and finally produces, in the patients, stupidity, phthisis, marasmus, and death." And surely nothing but death was wanting to fill this picture in the case of the young man to whom we have just alluded.

EFFECTS OF LICENTIOUSNESS UPON THE MORALS.

Lust fills the chambers of the whole soul with moral pestilence and mildew; and this, too, whatever be its mode of operating. So that solitary vice, in its depraving power, falls but little short of libertinism itself. Its tendency is downward—*downward*—*DOWNWARD*! It rapidly weakens and debases the moral character, especially if the sinfulness of it be known. We have already seen how often it hurries its victims to insanity. But far more frequently it sinks them deep in depravity without destroying their accountability. It is the parent of very much of that moral corruption so generally ascribed to the fall of Adam! Sapping the moral nature early, it saps it effectually. Reason and conscience, struggling ineffectually for a season, at length throw loose the controlling reins, and then the work is done. Few, if any, confirmed onanists, but are depraved to the level of any and every form of venereal sin. And certainly they who are thus depraved, will shrink from very few acts of crime,

whenever their interest or their passion shall summon them to wickedness. Selfish and interested motives may, to be sure, afford many, and sometimes strong, restraints. But when right—right in the sight of God—moral right is the only question, it is believed that the subjects of licentiousness will generally care but little for it.

CAUSES OF UNCHASTITY.

We notice bad education as a cause of unchastity. Children are born in a perfectly uneducated state. They know absolutely nothing until they learn something. Now, by education, we mean the conveying of knowledge to the mind in any and every possible way. Thus, if the mind be compared to an unsoiled white sheet, then the writing and impressing of ideas thereon we call education. Well has the poet said,

“’Tis *education* forms the common mind;”

and certainly it has much to do in forming the moral character. By bad education we mean the filling of the mind with bad ideas. And it is this that we are now to consider as a cause of the prevalence of unchastity, as discussed in former chapters.

Paul says that “evil communications corrupt good manners.” No sooner is it said, “A child is born,” than an infant is subjected to “evil communications,” i. e., put in communication with an evil, sensual world. And that manners are thereby corrupted, has been often proved while the child has been yet in the nurse’s arms, and this, too, in a most serious manner. Nurses, by manipulating infants to cure their crying, have been known to give them a *notion*, which has resulted in the habit of solitary vice. This, the reader will say, is early education with a vengeance. And yet, numbers of instances of this kind are on record. The reader must judge for himself how many are *un-recorded*. In these cases the victims, with a fatal precocity, live but to linger a little, unless they are saved by some happy influence next to miraculous.

The society of unchaste parents educates children in unchastity. It is surprising to see how early the child catches the traits of the parental character. So intimate is the parental relation, that to avoid this is quite impossible. The looks, the gestures, the words, the insinuations, at first a mystery to the child, are soon resolved by its tiny reflection. Children are listeners at a very early age; and the smile of approbative indifference with which the parent speaks of deeds of lewdness, as they are occasionally occurring in community, is very soon transmitted to the little listener; and the child concluding, of course, that that cannot be very wrong which is smiled over, learns to look upon such deeds without abhorrence.

Again, children are ever associating with their superiors in age, in a series, extending from earliest childhood up through youth, to manhood and womanhood. And this association is so intimate that generally what one knows all know, and what one does all are tempted to do. Now, through this series of associations, every licentious adult necessarily throws a licentious influence back down to the borders of the nursery. Thus, while one instructed child becomes himself an instructor, and indeed, while every child is both pupil and teacher—receiving lessons from the older, and handing them down to the younger—it is by no means wonderful that the process of education goes on so rapidly. And when this education is of a sensual character, why should it be thought remarkable that some of the forms of unchastity should be found in very early childhood. The writer knows a large family, one of the boys of which (perhaps five years old) has been repeatedly caught practicing fornication with his little sister, and also trying to seduce other little girls. He knows another little boy who will practice upon little girls what in older persons would be pronounced the height of immodesty and imposition. But in all this there is nothing singular, when the educational influences of society are considered.

Children at school are sometimes educated more in wickedness by bad associates, than they are in right-

eousness by their proper teachers. But even the education proper of the schools has sometimes been very unfavorable to chastity. The mind has, even there, sometimes lost its balance by constant efforts to strain up the intellect to the neglect and expense of the moral sentiments. The animal propensities left to a constant revel, man grows sensual and brutish.

We notice ignorance as one of the causes of unchastity. Ignorance of the extent of the claims of the law of chastity is a negative cause of sad mischief. That this law demands a chaste mind, as well as chaste words and actions, is to many a new idea. That it forbids solitary vice, is unknown to very many of the oldest men of our day. And many who deem solitary vice wrong, see nothing wrong in the cherishing of amorous reveries and "lascivious day dreams." And still more are they who have no idea of the excesses of married life being by this law forbidden. The consequences of this ignorance are, as we have already seen, just what might be expected;—one is a mental adulterer, another is an Onanist, and another still is a married, legal sensualist—and all three, if not *perfectly* at ease morally are *kind of conscientious*, and think themselves innocent of any violation of revealed law! Now who will wonder that unchastity should, under these circumstances, spread itself so rapidly.

Parents, through ignorance, leave their children an easy prey to filthy vice. Parental love, however solicitous and careful, cannot teach children lessons which itself has never learned; nor guard them against dangers which it has never itself discovered. And, hence, while many parents are "verily guilty concerning the blood of their children," many more are doomed to see their children ruined, in perfect ignorance of what might have been done to save them. For the latter, ignorance may be a sufficient apology, when to the former it shall be said,

"Ye knew your duty, but ye did it not!"

Parents have hitherto been generally and deplorably ignorant of the destructiveness of some of the

forms of unchastity, and of solitary vice in particular. The consequence of this ignorance is just what might have been expected. Their children, altogether uninstructed in their danger, have sought enjoyment in what seemed to them but an innocent gratification, and thus they have been ruined.

We notice bad diet as a cause of unchastity. By bad diet we mean the use of food and drinks of bad qualities and unreasonable quantities. Nothing pertaining to the body is more important to man, than to know when to eat, what to eat, and how much to eat; and when to drink, what to drink, and how much to drink. Man is made over again every few years, and the new bones, blood and muscles, are manufactured from what is eaten and drank. The physical health and strength of man must, therefore, depend very much upon the food and drink he takes into his stomach. No one doubts this. Some substances actually poison the body to death,—others produce but little perceivable injury—while others still produce results of a doubtful character—and yet others do the system some good; and, finally, others support, invigorate and strengthen, to the greatest possible degree. All this is plain. And plain must therefore seem the importance of that knowledge, of which we have above spoken.

But, while the state of the body depends so much and so evidently upon the diet, the state of the mind generally—and of some of the passions in particular—is by no means independent of it. The stomach in its relation to the body has been very justly called "the center of sympathies." In its relation to the mind it may certainly be safely called the seat of strong sympathies. Take as an illustration, the passion of *combateness*. Who has not seen this passion raised to a fury in a few hours by what has been thrown into the stomach? But it will be said that strong drink is no part of diet. And to be sure it ought not to be, and is very generally abandoned. But so specific are alcoholic liquors, in their action upon the venereal passion, that harlots and libertines use them, almost ex-

clusively, for raising and supporting the exhausted venereal energies!

Now, if *alcohol* can thus work upon the passions, through the medium of the stomach, why may not other articles received thereinto? Most certainly they may. There is an open thoroughfare between the former and the latter. Thus are the passions well or ill affected by every thing of substance that is eaten or drank.

Food, too, which is not in its nature unduly stimulating, from being taken in too large quantities, produces alarming disturbances among the passions. Whatever is taken into the stomach must be disposed of in some way or other. Otherwise health fails and the body dies. Moreover, the organs of digestion, nutrition and elimination, are capable of disposing of no more than a certain quantity of food and drink without injury. The instant, therefore, that they are tasked beyond the design of their organization they suffer fatigue and irritation. When the overtasked system is in good tone, it will, for a time, perhaps, relieve itself by vomiting, diarrhea, &c. But it soon becomes incapable of thus relieving itself, and either dies in the attempt or sinks into a decline. Now with all this, and especially with whatever pertains to the stomach, the nervous system strongly sympathizes, and through that the passions are disturbed, irritated and inflamed.

The disturbance produced by excessive alimentation is quite mechanical. The food passing from the stomach but half digested—for it is obliged to pass out to give place to more—irritates the mucus membrane or inner coating of the bowels with its coarseness and its crudity, while from it the lacteals are capable of extracting but very imperfect chyle. Now for the same reason that the half digested food irritated the bowels, this poor chyle irritates the duct through which it is conveyed into the circulation. And now the blood, loaded with this crude chyle, goes irritating through its million channels. The blood being thus imperfect, the glandular secretions from the blood, are imperfect also. The liver secretes crude and acrid bile, while the acrid secretions of the kid-

neys go scalding along the ureters, inducing stranguary and every species of disease about the urinary system.

Now, not to be too tedious, we affirm that any person of common sense and common reflection, must see that this general mechanical irritation of the system must seriously effect the passions generally, and the venereal passion in particular. The location of the genital system is right in the way of this irritation and necessarily participates largely in it.

Now, in view of the connection between the stomach and the passions, who can wonder that unchastity so much prevails in this land of gluttony. Who, in view of this, can wonder that venereal propensities are so early and strongly developed in children. Weaned on pork, and brought up to eat all they can of the most exciting articles of food—all they can at regular hours, and all they can between meals—who is surprised that they should be early drunk with amative passion? Especially when it is considered, as has been already remarked, that the acting organs of this passion are so located as to feel the full force of these dietetic abuses. Says the author of "Facts and Important Information," "If children are brought up in an idle, effeminate and luxurious manner, the passions are, like tinder, ignited by the first spark that falls upon them. If the laws of physiology were obeyed, and external excitements removed, the sexual appetite would sleep on, as nature designed, till the transition from boyhood to manhood, instead of being forced into action at from five to ten years of age, as we have often seen."

Says O. S. Fowler, as quoted by the same, "The diet or food of the young prematurely develops amateness. There unquestionably exists a reciprocal relation between the body and the animal propensities. We have no room to introduce the *proof* of this principle, although it is indispensable in order to enforce the inference that tea, coffee, snuff, tobacco, candies, flesh, &c., stimulate the animal propensities and excite amateness. The position, however, is undeniable, that whatever artificially excites the body, there-

by stimulates the animal propensities more than the intellectual and moral faculties. Tea, coffee, flesh, spices, &c., are unquestionably highly stimulating, much more so than cold water, breadstuffs, vegetables, &c., and therefore kindle the animal propensities; and as the relation between the body—and especially the stomach and amateness, is more direct and powerful than between the other parts, the evidence is inevitable, that they proportionably kindle impure desires."

Says Graham, "This [the sexual] propensity is more or less powerful and imperious, according as the dietetic and other habits are more or less correct."

Dr. Woodward, of the Massachusetts State Lunatic Hospital, expresses the same sentiment. And indeed, to this sentiment all dietetic writers which we have seen, agree. And who does not? The sentiment is almost as plain as a geometrical axiom.

Sedentary habits, unrelieved by sufficient exercise, increase the liabilities to unchastity. Exercise is the law of the human constitution. It is penal in its claims. Sedentariness ever brings suffering, while virtuous activity is health, strength, and peace. This is as evident in philosophy as it is in fact. One might as well look for limpid and pure cold waters in the stagnant marsh, as for the freshness and vigor of health, whether of body or mind, in the victim of unrelieved sedentariness? By it the circulation is rendered irregular, the fluids of the system gravitate to a point, while the body lacks the elasticity necessary to restore the equilibrium. The lower abdominal region stagnates and becomes irritable and uneasy, inducing costiveness, urinary difficulties, &c. But from this sedentariness the genital system is perhaps the greatest sufferer. Excited in common with the bowels, &c., almost—and often quite—to inflammation, its secretions become profuse, and its peculiar excitement often nearly constant. This excitement is thrown back upon the brain, thereby filling the mind with lascivious thoughts, and painting lascivious images upon the canvass of the imagination.

Bad books, pictures, &c., are a powerful exciting cause of licentiousness. No one has ever seriously

disputed the apostolic declaration that "evil communications corrupt good manners." Neither is the old proverb questioned that "a man is known by the company he keeps." But evil communication with books, no less than with men, corrupts good manners. And the sentiment is worthy of passing into a proverb, that a man is known by the books he reads. Books are men. Not paper men, but men on paper. And these influence the character of their readers as do men in the flesh, the character of their companions. Show me a man's books, the books of his choice, and I will show you the man himself. Let me control the reading of a rising generation and I will prophesy. A bad book is a bad associate—a good book, a good one. Sensual books tend strongly to make sensual readers. Many novel readers know this, and every reflecting, candid person will admit it. How can the person who is ever feasting his senses with fancy scenes in the history of sensual lovers, drawn out to the very life, by the masterly hand of some intellectual sensualist, and all aglow with the high colorings of their author's amorous imagination; how can such a person fail to assimilate his own character more or less with that of his books? As well may a person take coals in his bosom and not be burned.

Not long since, a young murderer imputed the deed which brought him to the gallows to the reading of a popular novel. But thousands are they, who, from the time that Alcman wrote the tune of amorous love, have imputed—and might have imputed—their fall from virtue to the reading of voluptuous writings. By these we do not mean merely or chiefly such writings as, from their open obscenity, are read only by the grossly corrupt, and that only in secret. These are comparatively harmless, in the present state of society. But we rather mean such writings as make a show of modesty, are interspersed with excellent sentiments, and set off with fine embellishments, while, at the same time, by their designed associations and sly allusions, they play in upon the animal passions, and keep them under constant excitement. And it is because very much of modern reading is of this very

character, that the animal passions, unstayed by instinct, are prevailing with so much force throughout the community. Speaking of unchastity, Dr. Dwight says, "Most unhappily, aids and allurements to this licentious indulgence are never wanting. Genius, in every age and in every country, has, to a great extent, prostituted its elevated powers for the deplorable purpose of seducing thoughtless minds to this sin. The unsuspecting imagination, ignorant of the dangers spread out before it, has, by this gay and fiery serpent, glittering with spots of gold, and painted with colors of enchantment, been allured to pluck the fruit of this forbidden tree, and hazard the death denounced against the transgressor. The numbers of the poet, the delightful melody of song, the fascinations of the chisel, and the spell of the pencil, have been all volunteered in the service of Satan, for the moral destruction of unhappy man."

French novels are generally reckoned among the worst. And they do much to make and keep France what she is for unchastity. Look at that young lady with the last novel of the French school in her hand! You know what it is, and therefore you know what her thoughts are, and what her taste is. And if purity, the stainless whiteness of an angel's breast, is the bosom whose companionship you seek, you turn from her society, and seek a friend whose loveliness of soul has never been profaned by such communings.

Margaret Prior, that fearless friend of the friendless, says in her journal, "Several instances of the baleful influences of novel-reading, having recently come under my observation, I feel constrained to lift a note of warning against the indulgence of this pernicious habit. . . . Nothing tends more to destroy virtuous principles, or promote the growth of unholy appetites and passions. It is a real barrier to all useful acquirements, and, if persisted in, will effectually counteract the most faithful religious instruction." Novels are my prayers, said the dying harlot. The evils of licentiousness can never be stayed, so long as voluptuous reading keeps up the excitement of the public imagination.

Want of employment. Constant laudable employment is every way important to mankind. Neither body nor mind can be preserved in health and purity without it. Of this fact, the history of man affords abundant and conclusive evidence. He only is secure who has some good and settled object at which he aims, and who is diligent in pursuing it. But he is comparatively secure. This is evident in the consideration that, attracted constantly ahead, and with all his powers properly tasked in the prosecution of his design, he can have no time to parley with passion, or to range the imaginary fields of sensual pleasure. He is doing a work at least, if not a great work, and cannot come down. We would not be understood to say that laudable employment, either of the body or mind, taken alone, is so great a safeguard against sin; but we mean the employment of both together.

But on the other hand, when the mind and the body are not properly employed, and the person is living on without any sufficient object, a sort of sluggish inanity pervades the system, time hangs heavily, and he feels that a want of employment is a want of happiness. The restless imagination now roves the fields of sensuality in pursuit of pleasure. It revels amid the amours and loves of its own creation, and soon brings the system under strong lascivious influences. The higher feelings of the soul, finding no objects worthy their activity, the lower feelings—the propensities—enter into it, and take possession. Hence it is that the idle and the lazy are far more generally the victims of vile habits, and especially of licentious ones. He who has nothing to do is almost certain to do wickedly, and become the pest of society. But whether he become a pest to society or not, he is a pest to himself. Nor is it long before he resorts to unlawful and filthy means for relieving himself of the burden of himself. Every lascivious person knows that when he is without any settled object, and out of employ, he is far more subject to passion than when he is diligently pursuing some interesting object. He knows that, for instance, in the morning when he feels no sufficient call of business to bring him early off from his bed, he is almost

sure to lounge amid lascivious imaginary scenes, and the clamor of sensuality. And so of every hour of dreamish leisure.

Want of employment, then—laudable, interesting employment—during the hours of waking, is a prominent cause of the evil we are discussing. And considering the number of young persons in both city and country—but in the former more especially—who are brought up to idleness—street dandies and parlor ladies—who can wonder that sexual sensuality so much prevails?

CURE OF UNCHASTITY.

We notice good education as a means of cure. We have already noticed bad education as a cause of unchastity. We now remark that in so far as bad education is a cause of this evil, in so far as good education is a cure. Let all those, then, who would perform a part in the removal of this evil from society, have an eye to correct and sufficient moral, physical, and intellectual education. A good moral education is of the highest importance in this matter. As the moral sentiments do most to form the character, so should they be most carefully educated. Children should be taught the importance of right and wrong, and the consequences of them. They should be early taught to make right a primary source of enjoyment, and to look upon wrong as a primary source of misery. They will then see that a life of mere sensuality is quite unworthy of their dignity, and hence will look higher into the sublimer region of the moral virtues for the means of happiness.

The intellectual education of children must also be attended to. The power of perception and of reasoning from causes to consequences must be early improved. Then will they be far more likely to see and flee from the sins of destruction. They will be more capable of appreciating any arguments used with them against their evil practices—and indeed they will be far more likely to discover the evil of any secret prac-

tice, of the evil of which they may never have been admonished.

When the intellect and moral sentiments are justly cultivated, the subject may be regarded as comparatively safe. But the cultivation of these would be far less important, were it not that when they are healthy and active, the lower passions, and especially the amative one, find far less motive power in the imagination, and consequently are comparatively and sufficiently quiet. The person with an active intellect, sanctified by the moral sentiments, rises above the world of passionate sensuality, and looks down upon it with unmingled disgust.

We have elsewhere noticed society as an educator. Parents and guardians will see the importance of withdrawing their children as much as possible from bad society. Children, however, must not be secluded from society altogether. This were, under ordinary circumstances, as injudicious as it is judicious, to give them the purest society which their case and location admits. Let parents and guardians remember, too, that they are necessarily the prime educators of their children, and govern themselves as an enlightened love for children will dictate. Much may be done, too, by school-teachers, ministers, and indeed by every one whose influence extends to children. But, in order to teach, parents, teachers, ministers, &c., must be themselves instructed. But some there are who tell us that instruction on the subject of unchastity can serve only to aggravate the evil, or at least that it does more hurt than good.

“The whole question, therefore,” to apply the language of Dr. Combe, “resolves itself into this, whether it is more beneficial to enlighten the understanding so as to dispose and enable it to control and direct this feeling, or (under the influence of error in philosophy and false delicacy founded upon it,) to permit it to riot in all the fierceness of animal instinct, withdrawn from the eye of reason, but not thereby deprived of its vehemence and importunity.” We hope every reader—and especially every doubting one—will pause a minute over this last quotation, and ask him-

self, whether it is better that man should be governed by passion, than that passion should itself be subject to enlightened reason, and he be governed by the latter, aided by revelation? If it be not better, then let reason be enlightened upon the subject. If light be better than darkness, (and Jesus says he that walketh in the dark stumbleth,) then let light be poured upon the path of every son and daughter of Adam. Raise the light over the shoals;—lift the beacon indicating the whirlpool! hoist the flag over the precipice!—point to the cloud in which wrathful fires are gathering, and cry in the ears of all, DANGER! DANGER! “Do thyself no harm!” “Because there is wrath, beware!!!” In a word, say anything—do anything which can serve to alarm the old, the young, the middle aged, of the dangers from any and all the forms of unchastity.

The prevention and cure of unchastity requires strict attention to diet. It requires neither feasting nor fasting, however; but a plain, moderate, and yet sufficient, diet. A living made up of articles of food which, while they are sufficiently nutritious, and easy of digestion, are at the same time free from acrid and exciting qualities. And hence all greasy, highly seasoned, rich, and mixed dishes should be carefully avoided. Not irritants, but emollients, are demanded by the delicate mucous coatings of the internal system. And therefore it is that ardent spirits of every kind, as well as fashionable table teas, coffee, &c., are so mischievous in their operations. These may excite the passions, but never allay them. For this last purpose no beverage is so excellent as that soft, limpid element which gushes from a thousand springs.

A diet chiefly or wholly farinaceous and vegetable, is evidently best adapted to allay passionate excitement. Flesh-meat diet is more stimulating than vegetable. Consequently it is plain that all those who suffer, or are exposed to suffering, from too high venereal excitement, should abandon it. All food need be, and is, stimulating; some kinds more, and some less. Some persons also can bear the more stimulating. But every person who is already suffering from excitement

in the passions should seek the plainest, softest table articles—avoiding recipied cakes, pastries, too much salt, saleratus, &c., &c.

When children shall be taught correct habits of diet, much, very much, will be done toward the removal of secret vice and other species of unchastity from society. A good diet is of great price; but especially so to children whose systems are yet in their greenness, but rapidly advancing to maturity. The fabric takes its character very much from the material wrought into it. Let parents bear this in mind. Let them lay this to heart; and cease to encourage precocious and extravagant venereal excitement in their children, by pampering them with miserable dainties!—meat instead of milk—pork instead of bread. For by such indulgent pampering, a growth of passion has, in numberless instances, been excited, which has eventually brought down the parents' grey hairs with sorrow to the grave. *

Activity. Nothing is more important to the prevention and cure of unchastity, than activity. More lust is generated during the leisure hours of sluggish inactivity than during all others. It is during these stupid seasons of dreamishness, that the blood accumulates upon the venereal system, while the imagination strolls about creation, bringing in the fruits and flowers of every forbidden tree. A lascivious mood, resulting in lascivious conduct, is of course the consequence. Whereas, on the other hand during the hours, of laudable, engrossing activity, the blood flows regularly and cheerfully and impartially throughout the whole system. Consequently no part of the system is unhealthfully excited. At the same time, the mind, engaged in directing the body's exertions, the imagination has no opportunity for arousing and pampering the passions, and so they remain tranquil. Doubtless this is according to the experience of all who have any experience in this matter. Said a physician to the writer a short time since, “I have had repeated applications for advice from young men who had become so enslaved to solitary vice, that they knew not how to break away, unless the temptation

could be softened. And my advice," said he, "to all is, be active! When you awake in the morning, get up—go out—work—keep active during the day. When night comes, go to bed only to sleep—follow up this course day after day—&c." Now this advice is to the point. And those who follow it will do more to shun temptation and sin, than can be done for them by all the medical prescriptions for this matter by all the sons of Æsculapius, since the world began. Let lascivious sufferers take the idea. Let parents take the hint, and bring up their children to active labor. Yes, labor, ye sons and daughters of idleness, and of the parlor. Labor is what your delicate constitutions need. Sow to idle fashion if ye will, but be assured that if you sow to this fashion, you will reap lasciviousness, which you may not control without a struggle.

"And what shall we do," was the significant inquiry of certain persons of John the Baptist. Would to God that this might be the language of all my readers in view of the claims of the cause of moral purity. Now we do not profess to stand in the place of Christ's forerunner. But as reflection and examination have taught us something, we think we may safely presume to give some directions to as many readers as are sincerely asking the above question. And,

First, we will suppose our inquirer to be a parent. As a parent, then, you are to consider well the exposure of your children. You are to read with interest whatever professes to be able to open your eyes on this point. You are to feel the exposure of your children, and count no labor too great or too expensive to secure them in virtue. You must shut up from them the avenues to unchastity. You must early make them see that you are solicitous for them, and also make them understand why you are so. Against the mischievous habit of solitary vice you must watch and warn faithfully. You must begin this work early. If you wait till foul society has filled their minds with lascivious ideas and images, you will not only find the task of instructing them far more difficult, but also far less promising of permanent good. Begin early, then. Fix a pure habit upon the child, and a fear of break-

ing it while it is yet greatly incapable of understanding the whys and wherefores of your wishes. But do not neglect the whys and wherefores too long. Introduce these into the minds of your children as soon as their minds open sufficiently to receive them. John Newton said he had no fear of the enemy's filling the hearts of the young with tares if he could first get them filled with wheat. But, be assured, parent, that in order to get the advance of Satan in this matter you must begin early—even at break of day.

Your own example, as we have elsewhere intimated, must be every way correct. You must make your children see that you discountenance and detest unchastity in all its forms. You must watch the social influences which your children are receiving from abroad. It is easy to crush the viper in the egg. Whenever your children become impurely insinuating, as is too often the case among children generally, correct at once, by judicious measures (but always more by moral suasion than by force), the dangerous symptom. Pay strict regard to diet, to cleanliness, to education. Be judicious in the selection of pictures, books, &c., for the amusement and improvement of your children. But for more of this see above, where we have already considered some of these points.

But if your children are already large, and your duties yet undone, even in this case do not despair. To be sure, no future faithfulness can atone for past neglect. For this you must seek forgiveness. But still you may do much for their benefit and salvation. Instruct them at once; not, however, in the nature of the sin; nine-tenths of them understand this already; but instruct them in the consequences. Lift up the glowing horrors of solitary vice before them, and bid them see and understand. By this means as many as are hitherto uncorrupted will be confirmed in virtue. Those few who may be supposed to be ignorant of the action of the sin, as they have no habit formed, will of course form none in view of such awful hazard. And as to those who are already corrupted, they will, in the picture set before them, see a strong reason why they should flee out of Sodom before sundown. So

that every way instruction is safe. Give it! Give it! By the love you bear your children withhold it not.

Or finally, is my inquirer a victim of solitary vice, or of excessive legal commerce? Pale and exhausted, you would find relief. Well, thank God, relief is at hand! Abstinence will relieve you. It will cure you, provided your constitution is not too much injured. But how shall I abstain? say you. That's the question at issue. For, haunted day and night, worried down and overcome by temptation, it seems as though "the hand of necessity is upon me." You are right; the hand of necessity is upon you—necessity for your abstinence. You must abstain, or live uselessly, both to yourself and others—and die prematurely; and, added to this, die amid horrible reflections! You are destroying yourself—you must not persevere. "But," say you, "even the visions of the night provoke unchastity. We are defiled even in our dreams." But you know that the character of our sensations while asleep, depend very much upon the character of our thoughts and actions while awake. You must be chaste while awake, if you would be so while asleep. But your case demands that we be a little more particular. Would you be purified, you must pay strict attention to your diet. Avoid condiments, spices, and all highly seasoned and highly stimulating food and drinks. Confine yourself to a light vegetable diet; a diet which, if possible, shall overcome all tendency to costiveness. This is very important. Drink only water. Eat light suppers. Rise early—as early as you awake. You know your danger from morning lounging. Be active. Labor all you can without great fatigue. Bathe often in cold, or nearly cold, water. Carefully avoid excitement of every kind. Consider your dignity as a moral and intellectual being, "bearing the impress of Divinity." Rise above sensual thoughts. Remember that you are allied to angels no less than to brutes—to the purely spiritual no less than to the exclusively sensual. Lift up your head and heart. Feel above sensuality, and, under God, you will soon be above it.

J. C. Jackson, M. D., in his work on "The Sexual Organism," says—

And right here I wish to impress upon the moral sense of my readers,—and I wish I could do it with such force and skill as that the impression should never perish,—the fact, that this vice, so general with our boys, and by no means very uncommon with our girls, though acted in secret, is a great, I think I may say the great, cause of their failure to achieve distinction in educational acquisitions, and high position in the departments of active life, to which upon the adult age they address themselves. We who are watchful of the welfare of our youth, and are particularly desirous to have them grow up and become good and wise, noble and Christian men and women, have our hearts ache not seldom at the sight of the ill habits into which they fall, and of which they take no pains for concealment. They eat, they drink, they dress, they play, they work unhealthily; and of course, in the long run, to the great detriment of their mental and moral capacities: but all these, bad as they are, do not impinge upon the powers of the mind and of the heart, as does the habit of secret or solitary sexual excitement. This seems to be the sin against which Nature raises up her most solemn and indignant protestations, and for the commission of which she imposes her most fearful retributions. And these fall not sparingly, but ruinously.

How sad to think that a young man or woman of originally fine intellectual powers, and naturally keen moral sense, should lose whatever of beauty and truthfulness and high capacity he or she possesses, simply by yielding to the clamors of a mere animal propensity!

But after all, much as we value mind, and pride ourselves upon its possession in large degree, this vice has power to strike a deeper and more ruinous blow when it touches the heart. It is "by the heart man liveth unto righteousness;" and it is far better, though I know that this will not be a very popular remark, to be weak in one's mental faculties, than it

is to be wicked in one's moral nature; and masturbation ruins the spiritual sense.

And at this point in the argument, perhaps I may as well specify such articles of food as I think, in general terms, boys and girls who are suffering from indulgence of their sexual propensities may and may not use.

Of these I prefer foods made of grains and fruits. The habit with us, as a people, of giving to our children animal food largely, cannot be too severely criticised. A vegetarian myself, I am willing that the reader should make due allowance in his own mind for what he may suppose to be a prejudice of mine in respect to the use of flesh-meats as food. That they contain nutrient properties I do not, of course, deny; and that they may be eaten by adults with less injury to health than by children, I also do not deny. That they are, however, as staple articles of food, unfit for children to eat, I do most resolutely and stoutly affirm. Their effects upon the organism, as respects both the rapidity and quality of its development, are palpably injurious, and tend directly to the subversion of the relations that constitutionally exist between the organs of nutrition and the nervous system.

L. B. Coles, M. D., in his work on the "Philosophy of Health," says—

Self-indulgence is another degrading, contemptible vice, which has destroyed its thousands and tens of thousands annually, both of males and females. Setting aside a comparison of its sinfulness, it is doing more injury to society than all other forms of licentiousness put together. Boys, and even girls, of respectable origin, of splendid original talents, have, by this unnatural practice, not only destroyed their physical systems, but have reduced their minds to comparative imbecility, and in many cases to complete idiotism. It would seem as though, if one were lost to all sense of moral accountability on this subject, the idea of making one's self an idiot, to be a walking monument of self-destruction, would be enough of itself to

deter the most inveterate devotee to his passions, from such habits.

The bodily diseases produced in this way are frequently very formidable, and baffle the most profound skill. Sometimes they appear in the form of spinal affections, which send distress and wretchedness throughout the whole nervous system. Accompanying this, will often be found a morose disposition, dejection of mind, and melancholy. These affections are common to males and females.



THE
NATURE AND TENDENCY

—OF—

MODERN SPIRITUALISM.

BY J. H. WAGGONER.

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They are the spirits of Devils working miracles. Rev. xvi, 14.  
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MODERN SPIRITUALISM.

THE subject of "Modern Spiritualism" has in a measure ceased to be a novelty; for, though it is an infant in years, in the few years of its existence it has grown to such an extent that very few, if any, can be ignorant of the fact of its existence, or even of the phenomena through which it has been developed, and by which it is sustained. The following testimony from a writer in the *Spiritual Clarion*, in an article entitled "the Millennium of Spiritualism," is faithful in regard to the *manner* of its rise, and is also interesting as showing the feelings of its devotees. He says,

"This revelation has been with a power, a might, that if divested of its almost universal benevolence had been a terror to the very soul; the hair of the very bravest had stood on end, and his chilled blood had crept back upon his heart, at the sights and sounds of its inexplicable phenomena.

"It comes with foretokening, with warning. It has been from the very first, its own best prophet, and step by step it has foretold the progress it would make. It comes, too, most triumphant. No faith before it ever took such a victorious stand, in its very infancy. It has swept like a hurricane of fire through the land, compelling faith from the baffled scoffer, and the most determined doubter."

In giving a Bible view of Spiritualism it will be necessary to briefly notice the time and place of its rise, in order to perfectly identify it. Our main object, however, will be to point out its origin and tendency as shown by the word of God.

In the prophecies, kingdoms or governments are symbolized by beasts. The four universal governments which have existed since the days of Nebuchadnezzar, viz., Babylon, Medo-Persia, Greece and Rome, were represented by a lion, bear, leopard, and a dreadful and terrible beast, in Dan. vii. Compare chapters ii, and vii, and notice particularly chap. ii, 38-40; v, 28, 31; viii, 20, 21; Luke ii, 1. In Rev. xiii, 1-8 is given the description of a beast, having the characteristics of all the beasts of Dan. vii, showing clearly that it occupies the same dominion of the four monarchies of Daniel's vision, and is the last form of the Roman Empire, under Papal rule, commencing A. D. 538.

Another beast is described in Rev. xiii, 11-17, which we think is a symbol of the government of the United States of America.

The evidence that this symbol refers to the United States is given at length in works published in the *Review and Herald* Office, Battle Creek, Mich. To those who wish to examine the scripture we would offer the following suggestions on this subject:

1. It has two horns like a lamb, in contrast with the horns of the first beast which have crowns on them.

2. It speaks like a dragon. It is hypocritical, its practice being inconsistent with its profession. By referring to Dan. vii, we find that the Roman Catholic church is symbolized by a little horn diverse

from the others: hence, an ecclesiastical power is symbolized by a horn. And we consider that the two horns are the civil and ecclesiastical powers of this nation. That hypocrisy has characterized both these powers from the very rise of this nation to the present time, we prove thus:

(1.) While the government is professedly based on the principles set forth in the Declaration of Independence, which recognizes the full and complete equality of all mankind, and their right by creation to life, liberty, and the pursuit of happiness, it enslaves millions, depriving them of all these unalienable rights, and placing their lives in the hands of their owners: and this without any higher authority than their own selfishness, and against the dictates of humanity and of God's word.

(2.) While it professes to grant perfect freedom in regard to religion, it virtually sustains, by recognizing, the observance of the first day of the week, and will not sustain the observance of the seventh day which God has sanctified and commanded us to keep, nor will it vindicate the rights of those who keep the fourth commandment of the Decalogue. Thus the Pennsylvania courts have decided that her stringent Sunday laws are not unconstitutional.

(3.) While the churches of this land profess the most enlarged benevolence, and the purest Christianity, as bodies they have become accessories to the sin of slaveholding by fellowshiping it in their bodies, and apologizing for it before the world; and this to such an extent that Dr. Barnes' saying has become a proverb, that the American churches are the bulwarks of American slavery, and that there

is no power out of the church that could sustain it one hour if it was not sustained in it.

(4.) When the Puritans came to this country to avoid the persecution of the old world, their professed intention was to found a government without a king, and a church without a pope, thus ensuring to all, civil and religious liberty; but their acts were inconsistent with this profession, many of their laws being arbitrary and tyrannical: insomuch that they bitterly persecuted the Quakers and the Baptists. The State of Maryland afterward enacted laws against the Catholics.

(5.) The churches have formed an alliance with the civil power, and receive government aid, and support, which is ensured to them by charters; by which charters they become political bodies, or parts of the government, and acknowledge their obligation to sustain the laws of the land, and often to such a length as to remind one of the declaration of the Jews when similarly situated, "We have no king but Cæsar."

These points are sufficient to show the perfect fulfillment of this prophecy, though much more might be added.

3. He exercises all the power of the first beast. This cannot mean that its jurisdiction extends over the same dominion, for they exist contemporaneously. The two-horned beast works before, or in the sight of the first beast, and causes the earth and them that dwell therein to worship the first beast. It must therefore signify that the power exercised by the two, is the same in kind. That which characterized the first beast from all that preceded it in

an especial manner was that its ecclesiastical power controlled or directed the acts of the civil power. In the above remarks we have shown that the two powers do unite, or mutually sustain and support each other in this land; that the churches enjoy privileges and immunities not enjoyed by any other class of citizens, or any other corporate bodies. This, of course, does not extend to all indiscriminately, as some are oppressed to gratify the prejudices of others. This we consider a very clear point in this prophecy.

4. He doeth great wonders. And deceiveth them that dwell on the earth by those miracles which he had power to do in the sight of the beast. Miracles are of two kinds—true and false. As there are false christs, true and false prophets, and true and false apostles, so there are true miracles wrought to attest and spread the truth, and also those to deceive and overthrow the truth: lying wonders. The two-horned beast works miracles to deceive; the consequence is that an image is made to the first beast, and all are compelled to worship it. By reference to chap. xiv, 6-15, it will be seen that three messages, a commandment, an annunciation, and a warning, are given immediately preceding the coming of the Son of man to reap the harvest of the earth. These messages, of course, are designed to prepare God's people for that great event. The last message, the warning, is based upon the facts brought to view in chap. xiii, respecting the worship of the beast and his image. This clearly shows that these miracles are wrought and the worship of the image is enforced in the last days, just previous to the coming of Christ; and as the messages of the an-

gels of Rev. xiv, are designed to prepare the people of God "to stand in the battle in the day of the Lord," which day and battle are soon to come, so these miracles are wrought during the time of the proclamation of the messages, to deceive the world, and turn away their minds from the truth. This, then, is clearly a work of the last days.

As an effort has been made to give the expression, "the last days," a latitude of meaning that is evidently not designed in the scriptures, and as we must carefully examine some texts especially referring to the last days, we will notice here, that in all the New Testament writings it refers to the days immediately preceding the coming of Christ, and the close of this dispensation. The following points of proof will sustain this position:

(1.) The "last day" is when Christ comes. Proof. In 1 Thess. iv, 14-17, it is declared positively that the righteous dead will be raised at the coming of Christ. Also compare Matt. xxiv, 30, 31, with 1 Cor. xv, 51-54. In John vi, 39, 40, 44, and 54, the Saviour declares that those to whom he gives eternal life he will *raise up at the last day*. Thus it is "at the last day" that Christ comes, the trumpet sounds, the righteous dead are raised incorruptible, and the living changed from mortality to immortality.

(2.) "The last days," comprehend more than "the last day," but must necessarily stand in immediate connection with it, and also embrace it. As the last days can have no successors, so no days can possibly intervene between "the last day," and "the last days." The scriptures also bear on this point. In Matt. xxiv, 11-14, the following is shown.

1. False christs and false prophets shall arise. 2. Iniquity shall abound, and the love of many shall wax cold. 3. The gospel shall be preached in all the world for a witness to all nations. 4. Then shall the end come. The same facts are set forth in 1 Tim. iii, which is a prophecy respecting the last days. 1. The last days shall be perilous. 2. Men having a form of godliness shall deny the power thereof. 3. The truth will be resisted as in the days of Moses, which brings to view the false prophets, as will be shown by an examination of the text. 4. The godly shall suffer persecution, which recognizes the endurance unto the end, as in Matt. xxiv, 13. Having clearly located the prophecy of Paul in 1 Tim. iii, near and at the coming of the Lord, which is just after the close of the present dispensation, we will notice the 8th verse particularly.

"Now as Jannes and Jambres withstood Moses, so do these also resist the truth." *So*, denotes, *in like manner*. In the last days, near the coming of Christ, the truth will be resisted by certain ones after the manner that Moses was withstood by his opponents. It will be impossible for us to recognize the fulfillment of this prophecy unless we understand the manner in which it will be fulfilled. This is given in the scripture account of the mission of Moses.

When God called Moses to lead the children of Israel out of Egypt, and to go before Pharaoh, he excused himself, first, because of his unworthiness, and afterward because they would not believe him; for he said, "Behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee." Ex. iv, 1. The

Lord then told him to cast the rod that was in his hand on the ground; and he did so, and it became a serpent. Again the Lord told him to put his hand in his bosom, and when he took it out it was leprous as snow: and when he put it in his bosom again and took it out, it was restored. The Lord also told him that if they would not believe these signs that he should take water and pour it on the ground, and it should become blood. These were signs to convince the children of Israel and Pharaoh that the Lord had sent Moses.

When Moses presented himself before Pharaoh and gave the word of the Lord, Pharaoh answered, "Who is the Lord that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." Ex. v, 2. Then Moses and Aaron were directed to show these signs before the king; Aaron threw down the rod, and it became a serpent. Then Pharaoh also called the wise men, the *sorcerers* of Egypt, and they did so with their *enchantments*: they cast down their rods and they also became serpents. Chap. vii, 10-12. Thus was Pharaoh confirmed in his rebellion against God.

Then Aaron was directed to take his rod and smite the waters; and he did so, and the waters were turned to blood. And the *magicians* did so with their *enchantments*; and Pharaoh's heart was hardened. Verses 20-22.

Next Aaron was commanded to stretch his rod over the streams, and over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And he did so. The magicians also by their enchantments caused frogs to come up. Chap. viii, 5-7.

Again Aaron stretched out his hand with his rod, and smote the dust of the earth, and the dust became lice, and they were upon man and upon beast. And the magicians did so with their enchantments to bring forth lice, BUT THEY COULD NOT. After this the Lord directed Moses and Aaron to show six more signs, none of which were imitated by the magicians. Of these signs and plagues, ten in all, the seventh was a boil or blain upon man and beast, and the magicians could not stand before them, for it was upon them also.

The question is now to be considered, by what power were these wonders wrought? And we contend that these signs were wrought by the direct power of God, and not by any power possessed by Moses or Aaron. For this belief we have several reasons.

1. They were first given to Moses to satisfy his mind, when he feared the people would not believe his word.

2. He evidently did not expect that the rod would become a serpent, for he was afraid of it, and fled from before it.

3. The Lord said, "I will multiply my signs and my wonders in the land of Egypt." Ex. vii, 2.

4. The magicians confessed, when their enchantments failed, that the finger of God was in it.

5. Each successive sign was given under the immediate direction of the Lord.

6. The whole was completed by the plague of the destruction of the first-born, a sign in which Moses and Aaron had no agency.

Other considerations, such as the nature of the plagues; darkness over the land, &c., clearly show

that no human power controlled these signs. Neither were they illusions or deceptions by which the people were made to suppose that they saw what they did not see in reality; for they could scarcely be mistaken in regard to the boils or blains upon their own persons, the flies and locusts, or the darkness over the land. The only conclusion that it is possible to arrive at is that these miracles were wrought by the direct power of the Lord.

We have been thus particular, not because we supposed that any would deny the position assumed, but there is another question involved, which is this: did the wise men of Egypt possess any more power than Moses and Aaron? We contend that they did not in themselves possess any power to cause their rods to become serpents, nor to turn the water to blood. Neither did their rods become serpents by the same power that Aaron's did; for, first, they stood in opposition to Moses; and as Aaron's rod was changed by the power of God, he could not consistently oppose his own power by working also through the magicians. Second, the scriptures say that they were *sorcerers*, and worked with their *enchantments*; and such are condemned in both Testaments, and declared to be an abomination to the Lord. The only conclusion at which we can arrive, is, that the magicians performed these wonders by the power of Satan.

Some may object that Satan does not possess such power, and some do raise an objection in this form: that it would be inconsistent in a God of wisdom and benevolence to create a devil, and give him such power. But to this we reply, that we have no idea that God ever created a devil at all;

neither did God ever create a wicked man. But wicked men do exist, possessing power to do evil. God made man upright, but he became wicked by his own will and actions. And so of the devil. According to Eze. xxviii, which can refer to no other being, he was created a covering cherub, beautiful and perfect, but he fell because of his pride. When a man turns to wickedness he does not thereby become dispossessed of his strength, either mental or physical. He who is wise and strong to do good, will of course be wise and strong to do evil if he turns his powers in that direction. And as the cherubim in heaven possess far more power than men, so if they fall, their power will be greater to do evil in the same proportion. On this point we think it sufficient to add, that there was more than human power exerted through the magicians of Egypt; and the scriptures affirm that Satan works miracles, working with power, and signs, and lying wonders.

We now come to notice the works of the enemy which the Scriptures condemn, among which the works of the magicians of Egypt are included. The first noticed in the Scriptures is *witchcraft*.

Many contend, and those too, who profess faith in the Bible, that there is no such thing as witchcraft; and that a belief in its existence is a relic of the superstition of the dark ages. But God said, [Ex. xxii, 18,] "Thou shalt not suffer a witch to live." This proves that witches did exist, or else God commanded them to put to death such as had no being, to suppose which, would be absurd. Paul also teaches in Gal. v, that witchcraft is one of the works of the flesh as much as envy, hatred, drunk-

eness, and murder. Thus the fact of its existence is established by both Testaments.

Again in Lev. xix, 26, they were forbidden to use enchantment; and verse 31 says: "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them." And in chap. xx, 6, the Lord said he would cut off the soul that turned after wizards, and such as have familiar spirits. Also in verse 27; a wizard and such as had familiar spirits, either men or women, were to be put to death.

According to the definitions of the words witch, wizard, sorcerer, enchanter, &c., which we will give, these various works are closely allied to one another, or are all parts of the same work, differing more in degree than in nature. Most of them are named in Deut. xviii, 9-12, which is as follows:

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord.

The following definitions are copied from Webster's Unabridged Dictionary:

WITCHCRAFT. The practices of witches; sorcery; enchantments; intercourse with the Devil; power more than natural.

SORCERY. Magic; enchantment; witchcraft; divination; by the assistance, or supposed assist-

ance of evil spirits: or the power of commanding evil spirits.

ENCHANTMENT. The act of producing certain wonderful effects by the invocation or aid of demons, or the agency of certain supposed spirits; the use of magic arts, spells, or charms; incantations.

DIVINATION. The act of divining; a foretelling future events, or discovering things secret or obscure, by the aid of superior beings; or by other than human means.

NECROMANCY. Properly the art of revealing future events by means of a pretended communication with the dead.

FAMILIAR SPIRIT. A demon or evil spirit supposed to attend at a call.

But Israel did not keep free from these abominations. King Saul consulted a familiar spirit when the Lord rejected him, and would not answer him. It is no uncommon thing in these days for those to seek to familiar or evil spirits, who never ask counsel of the Lord, and who have no reverence for his word. Also Manasseh, who was very wicked, and in whose reign Israel was taken captive by the Assyrians, "did evil in the sight of the Lord, like unto the abominations of the heathen he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards; he wrought much evil in the sight of the Lord, to provoke him to anger." 2 Chron. xxxiii, 2-6.

One writer in a spiritual paper has undertaken to show that this restriction was placed upon the Jews alone, given in a law specially for them; that Gentiles were never bound by it, and in this dis-

pensation neither Jew nor Gentile is holden to it. But the following facts disprove the assertion: (1.) The Lord calls them "the abominations of the heathen," and after naming them says: "For *all* that do these things are an abomination to the Lord: and because of these *abominations* the Lord doth drive them out from before thee." Deut. xviii, 12. (2.) The *abominable*, and *sorcerers* are condemned in the New Testament; Rev. xxi, 8. See also Gal. v, 19-21; Acts xiii, 6-11; Elymas the *sorcerer*, a false prophet, withstood the apostles, and tried to turn away others from the faith. This is ever their intent. To him Paul used the following language: "O full of all subtilty and all mischief, thou child of the Devil, thou enemy of all righteousness." This language is applicable to all sorcerers, and their co-workers, according to the testimony of the Bible respecting their works. See Acts viii, 5-11; xvi, 16-18.

The eighth chapter of Isaiah is doubtless a prophecy of the present time, or the last days. Of this there are several separate points of proof in the chapter, only one of which we will notice. Verses 20, 21: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

If "seeking unto them that have familiar spirits," and "the living to the dead" does not imply the present work of consulting mediums and countenancing their sorceries, to what could it apply? or

is the Scripture without meaning? Only ten years ago this scripture might have appeared almost meaningless. Then the sorrowing friends would anxiously surround the bed of the dying, eager to catch each word, which was often laid up in the heart as a memento of the lost one. Then if the departed had aught to tell, it was listened to with breathless interest, as all were well assured that no future communication could pass between them till the morning of the resurrection should loose the now silent tongue. But now, how changed the times! Parents no longer regard death as an enemy tearing their children from their embrace; but as the best friend, to transplant them as buds of promise, where they can sooner blossom in a happier clime, and mature in richer beauty. The infidel no longer sinks to the sleep of death with a "fearful looking for of judgment, and fiery indignation which shall devour the adversaries," but he is led to expect to be released from the sinful surroundings and propensities of the present state, to awake where there is no suffering for sin, and all are progressing toward perfect bliss; thus making the cross of Christ of no effect, and rendering the gospel a nullity. Witness the case of the blasphemer, Thomas Paine, as revealed through Rev. C. Hammond, medium. Death is regarded only as a *transition*, not to be dreaded nor avoided. While wisdom cries, "all they that hate me love death," [Prov. viii, 36,] the foolish turn away from the paths of wisdom, and say, "We have made a covenant with death, and with hell [the grave] are we at agreement." Isa. xxviii, 5. The word of God counts death an enemy; 1 Cor. xv, 26; and Jesus

is the great life-giver, conferring immortality on all who seek for it by patient continuance in well doing; Rom. ii, 7. Of course, they who attribute immortality to another source, or seek for it in another way, dishonor God by rejecting the gospel of his Son. They reverse the order of scripture, which says that the Lord will destroy death, and raise the dead to life. See the following from a spiritual paper:

"Fold us in thy embrace, sweet angel death,
So that no cloud can our twin being sever;
Come with soft lips and kiss away our breath
And let us take our heavenward flight together."

The Scripture says that the saints of God will all take their "heavenward flight together," not when they die, but when the Lord Jesus shall come and raise them from their graves. 1 Thess. iv, 13-18. And, he will not only "abolish death," [2 Tim. i, 10.] but also destroy him that has the power of death that is the Devil. Heb. ii, 14. The Devil introduced sin into the world, and sin produced death. Rom. v, 12; vi, 23; Jas. i, 15. If the spiritual theory were true, to destroy death and bring the saints back from under its power, would only be to reverse a "desirable transition," and bring them down again from a superior to an inferior condition. Thus they despise the word of the Lord by calling "evil good, and good evil," and rob Jesus, the life-giver, of his glory. But there is a day coming when he will vindicate his truth, and his enemies shall perish; for he says: "And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." Isa. xxviii, 18.

Now the fact is clearly established that Moses was withstood by enchantment and sorcery, which is the work of the Devil to oppose the truth; by counterfeiting and imitating the miracles of God. So, in like manner, will the truth be resisted in the last days. So was it resisted in the days of Christ and his apostles; evil spirits, demons, were cast out by the followers of Christ; but there never was a time when seeking unto them that have familiar spirits was so universal as at the present. Kings and peasants, priests and people, rich and poor, all go hand in hand in the abominable work. That "they speak not according to this word," or "resist the truth," will be shown in commenting on other texts.

Two questions are asked and answered in Matt. xxiv. One concerning the destruction of Jerusalem, and one concerning the coming of Christ, and the end of the world. The Saviour points out the long tribulation of the church, principally under the persecution by the Papacy, which was to continue more than 1000 years. The full time of Papal rule, according to Dan. vii, 25, and Rev. xii, 6, 14; xiii, 7, was 1260 years, which commenced in 538 and terminated in 1798. The Saviour said the days should be shortened for the elect's sake. History shows that the days of Papal rule were not shortened, as the power continued with the Papacy till the Spring of 1798; but the tribulation or persecution did not continue the full term of the days. The persecution was abated by the influence of the Reformation, and entirely ceased before the power of the Papacy was taken away. This gave room for the precise fulfillment of the prophecy, concerning the signs of our Saviour's second coming. Ac-

according to Mark xiii, 24, the first was to take place "in those days after that tribulation." The sun was darkened in 1780; just 18 years before the end of the days; (years;) and as the moon cannot give any light when the sun is darkened, the second sign was also fulfilled at the same time. The falling of the stars occurred 53 years afterwards, in 1833.* Says the Saviour, while discoursing of his coming, and the end of these days, "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false christs and false prophets, and shall shew great signs and wonders, insomuch that if it were possible, they shall deceive the very elect." Matt. xxiv, 23, 24.

It is truly marvelous that any should be so blind to the sense of this scripture as to apply the caution against those who say "Lo here is Christ, or there," to those who preach the near coming of the Lord. A true Advent believer cannot possibly proclaim that Christ is here, either in the desert, or in the secret chamber: but they teach exactly what the Scriptures say, that his coming is future, and will be personal and visible to all, even as the lightning shineth from one end of heaven to the other.

But we think this scripture is now being fulfilled. There is a class, very numerous at present, and fast increasing in numbers, who do thus teach. There are false christs and false prophets, fulfilling this scripture, showing great signs and wonders, and preaching that the Lord is come. See the follow-

* For evidences on the fulfilment of this scripture, see work entitled "Signs of the Times," by James White, Published at Review Office, Battle Creek Mich.

ing from the *Spiritual Telegraph*, under the head of an "Important Announcement to the World."

"Hearken then to the voice of wisdom, O ye inhabitants of the earth, and be not blinded as to your Lord's appearing; for he is already in your midst." This is in harmony with the general tenor of all spiritual teaching.

But if Christ is come, how is he come? We have not seen him; our friends still sleep in the dust; and as Peter said of David, so we can say of them, they are dead and buried, and their sepulchres are with us to this day. The above "important announcement" we cannot believe, until we can be assured that the events connected with his coming have taken place; but they have not yet. This leads us to the remark that it must be utterly impossible for false christs to appear and deceive those who have correct views of Christ and his offices. Thus, those who firmly believe that Christ is a High Priest on the throne of his Father, and that when he leaves that throne he will descend with a shout, with the voice of the Arch-angel and the trump of God, and that at his coming the righteous dead will be raised, the living changed, and all caught up together to meet the Lord in the air, while the wicked will be slain all over the earth; those, we say, who firmly believe these facts, cannot receive the testimony of false christs. And so also of false prophets. The Scriptures furnish a shield on every point; and those who have living faith in God's word will not be deceived.

But many who profess to believe the word of God, only ask for a manifestation of supernatural power or superhuman intelligence to give full credit to the

testimony of the power or spirit communicating. But if no false or spurious manifestations of power could be given, this scripture could never be fulfilled. Hence, it is not sufficient proof of their truthfulness, to see signs and wonders wrought; for the false christs and false prophets will show them. From all this it is plain that before any one can successfully proclaim himself christ, he must destroy confidence in the exalted nature and position of Christ, or so pervert the testimony of Scripture as to make Christ such an one as himself. This Spiritualists have done as the following quotations fully prove. The first is from the *Spiritual Telegraph*, No. 37, and is the testimony of a "spirit" through a "medium."

"What is the meaning of the word Christ? 'Tis not as is generally supposed, the Son of the Creator of all things. Any just and perfect being is Christ. The crucifixion of Christ is nothing more than the crucifixion of the spirit, which all have to contend with before becoming perfect and righteous. The miraculous conception of Christ is merely a fabulous tale.' *Telegraph*, No. 37.

Many expressions to the same intent might be quoted. The next is from a paper read at the spiritual investigating class in the city of New York, by Dr. Weisse.

"Friend Orton seems to make rather light of the communications from spirits, concerning Christ. It seems, nevertheless, that all the testimony received from advanced spirits only shows that Christ was a medium and reformer in Judea; that he now is an advanced spirit in the sixth sphere; but that he never claimed to be God, and does not at present.

I have had two communications to that effect. I have also read some that Dr. Hare had. If I am wrong in my views of the Bible, I should like to know it, for the spirits and mediums do not contradict me."

The third is from Dr. Hare himself, given also in the investigating class; though this remark of Dr. H. was made subsequent to that of Dr. Weisse, as above; of course Dr. W. refers to other remarks of a similar nature from Dr. Hare.

"He said that he had been thus protected from deception by the spirits of Washington and Franklin, and that they had brought Jesus Christ to him, with whom he had also communicated. He had first repelled him as an impostor; but became convinced afterward that it was really him. He related that he had learned from that high and holy Spirit that he was not the character Christendom had represented him to be, and not responsible for the errors connected with his name, but that he was, while on earth, a medium of high and extraordinary powers, and that it was solely through his mediumistic capabilities that he attained so great knowledge and was enabled to practice such apparent wonders."

In these quotations the infidelity of the authors is apparent to all. Dr. J. B. Dods, celebrated as a psychologist and spiritualist, is called a "christian spiritualist;" and to show that there is no great difference of faith between the infidel and so-called christian spiritualists, we quote the following from the report of a case of healing by Dr. Dods through spirit influence. He says,

"After she was carried into the hall, and near the close of the ceremony (which was a written one)

I used these words,—‘Betsey, in the name of the great Master Medium of our race, *be whole of your infirmities. Arise and walk.*’”

By what power he thought she was healed will be shown by another quotation from the same letter which will be presented on another text.

The above quotations from high spiritual authority show that the way is now fully prepared for false christs to make their appearance and present their claims. Christ “was a medium of high and extraordinary powers,” and is now a “spirit in the sixth sphere,” but *yet behind others, for there are seven spheres.* After this the reader will be prepared to believe that we have seen and now know of persons who claim, not only to possess the power that he possessed, but to be christs. Can any one doubt that our Saviour’s words will be completely fulfilled in our very midst? “Many shall come in my name, saying I am christ, and shall deceive many.” Surely with such warnings as the Scriptures give, with such faithful delineations of these works of darkness before us, we need not be deceived. But such as love not the truth will fall an easy prey to these deceptions. There is only one way of safety in these times of peril, that is to commit our ways to the Lord, and seek the sustaining and protecting influence of his Spirit, by entire consecration to him, and a renunciation of everything selfish and worldly.

But it is claimed that the manifestations of Spiritualism answer to Paul’s description of the gifts of the Spirit in the gospel church, in 1 Cor. xii, and Eph. iv. But this is contradicted by the plain sense and reading of the Scriptures. Says Paul,

“Now there are diversities of gifts, *but the same Spirit.*” With Spiritualists the order is entirely different; each gift claims a *diversity of spirits.* One medium will call on a score of spirits in one evening; and healing mediums, in some cases, call on a number of spirits at once, to unite their strength and increase the power of healing. A careful reading of 1 Cor. xii, 4–13, will satisfy any one on this point.

1 Tim. iv, 1, we think has reference to this work. “Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.”

In the latter times. Equivalent to the last days. In our brief comparison of the prophecies of Daniel and John, it was shown that the facts concerning the kingdoms of earth, proved that we are now in the last days; that the signs of the Saviour’s coming have been fulfilled, and that it is now time to look and prepare for that event. As the deliverance of God’s people draws near, the truth is resisted as it was in the days of Moses, by sorcerers, enchanter, necromancers, &c., who pretend to reveal secrets and foretell events by consulting the dead. This is “an abomination to the Lord.” Isaiah says, “If they speak not according to this word, it is because there is no light in them.” That they contradict the word, and fulfill the prophecy of the Saviour respecting false christs, is evident from their teachings respecting the nature, person, and character, of Christ. They profess to be christs, but to which of them will the scripture facts concerning Christ apply? which of them has fulfilled

the prophecies concerning the Messiah? which of them has ascended to the right hand of the throne of the majesty in the heavens to intercede for sinners? To which of them has the Lord said, "Sit thou at my right hand till I make thy foes thy footstool?" To which of them, dear reader, would you entrust your soul's salvation? But enough of this. The united presumption, arrogance, and blasphemy of such teachers and teachings, is sickening. Yet there are professed believers of the Bible, and professed ministers of the gospel, who uphold this blasphemous work, and pretend to find in it the perfection of Christianity! This brings to notice the next sentence in the prophecy of Paul above quoted.

Some shall depart from the faith. As no person can depart from a place to which he has never been, so no one can depart from a faith that he had never professedly embraced. Then in the latter times we may expect to find some denying the truths of revelation, which they have before believed and advocated. That this is true of many of the advocates of Spiritualism, every one knows that is at all acquainted with that work. Many of the lecturers, and some of the mediums and editors, were formerly ministers of different denominations, and still prefix the title "*Rev.*" to their names; and some clergyman, still occupying their places in their respective churches, are writing and speaking in favor of the new spiritual theory. But other specifications of the prophecy fix it to a certainty. Many of various classes may renounce the truth, but those referred to in this scripture depart from the faith.

Giving heed to seducing spirits. This brings us

to notice the claim continually set up that they are good spirits, doing good, &c. In order to seduce, they must have the appearance and profession of goodness. Seductive, says Webster, is "tending to lead astray; apt to mislead by flattering appearances." Flattery, is the seducer's strong hold; and this is a characteristic of the teachings of the spirits. In 2 Tim. iii, as already noticed, it is said that men shall be lovers of their own selves, boasters, proud, high-minded. Many Spiritualists love themselves so deeply, and regard themselves as so noble and elevated that they have lost all love and reverence for the Supreme Being. In their esteem the falsehood of the first great seducer is verified—"Ye shall not surely die. . . . Ye shall be as gods." (See Gen. iii, 4, 5.)

This self-sufficient feeling is manifested amongst all classes of Spiritualists, and is well expressed by a speaker at a late annual spiritual convention in the State of Michigan. The speaker, who was also an officer of the convention, in stating the wants of reforms, said:—

"What we want is men and women who can speak and write their own thoughts without leaning on any support, not even God himself."

The "*Healing of the Nations*" is a standard spiritual work, written by a medium, with an introduction and appendix by N. P. Tallmadge. Speaking of the spirit, it says:

"It can from its own individual powers, comprehend the deep beauties of itself."

The "deep beauties of self" is a favorite subject of contemplation with a certain class of people. A certain character (Lucifer) is represented in the

Scriptures as saying, "I will ascend above the heights of the clouds: I will be like the Most High." Isa. xiv, 14. The following extract from the report of a lecture by A. J. Davis, in New York, is but a reiteration of this boasting. The subject was, "Spiritualism as an agent of human redemption." He was reported in a spiritual paper as saying:—

"Man will control the atmosphere, produce rain, and prevent injurious storms. Then the art of using electricity and magnetism will be discovered, and applied to the improvement of soils, doubling the amount of grains, fruits, &c. A new motive power is to be, ere long, brought out, and applied to the new arrangements for traveling and navigating sea and air," &c.

That they are seducing, flattering spirits, is also fully proved by their teachings respecting Christ, making their followers believe themselves to be, not only prophets greater than those whose writings are in the scriptures, but christs of stronger powers as mediums than Jesus of Nazareth!

It is claimed that they are benevolent and good because they heal diseases. Any reflecting mind will acknowledge that this alone is not sufficient to justify the claim. The argument is no more conclusive than it would be to claim that a physician must be of a benevolent disposition because he cures his patients. His reputation as such, and beyond this his fee or reward may be the grand motive of his practice. The intent and general course of life must be considered; and so of these spirits. The general tendency of their course and teachings must be ascertained, and these being considered, we

shall find that their healing power is exerted only to carry on their deceptions and work of seducing from the path of right. And we inquire, who brought diseases into the world, and seduced man to a course of action that subjected him to disease? This was the work of Satan. All diseases are parts of the process of decay, and prove man to be subject to death, which is in the power of the Devil. Heb. ii, 14. But Jesus is the life-giver; [John iii, 16; vi, 40; x, 10; 1 Cor. xv, 22; 1 John v, 11, 12; Rom. ii, 7.] When the Saviour healed a woman of a disease of long standing, he said Satan had bound her eighteen years. Luke xiii, 16. And if Satan binds the human family in bonds of affliction, it is certainly no great cause of praise to him that he should release his hold of his victim for a season the better to carry on his deceptions, and bring them under the power of the second death. Would we praise the magnanimity of the ruffian who had bound and maltreated his neighbor, because he had afterward let him go? We should rather blame him for having ill treated him. Those who urge such a claim might with equal show of reason claim that the Devil was benevolent because of the liberal offers he made to the Saviour! Luke iv, 2-8. The offers were very large, but the intention deprived them of benevolence.

These miracles of healing are often wrought through mediums who deny the Bible, reproach the idea of salvation through Christ, and blaspheme the name of God. Does the Lord, or his ministering angels, work through such? If Satan works, or ever shall work, in them that perish, and that love not the truth, [2 Thess. ii, 9, 10,] he

could scarcely find more fitting subjects than many of the mediums through whom these "tests" and wonderful cures are manifested. Thus their character as "seducing spirits" is clearly proved. But there remains one important point in this prophecy to examine. By this we learn that those who give heed to these seducing spirits, also give heed to

Doctrines of Devils. This brings us to a more full consideration of the doctrines of Spiritualism, as to their origin and tendency. "All scripture is given by inspiration of God," and whatever is opposed to Scripture is of the adversary, the Devil. In giving proof on this point we shall give the most direct, to wit, their own writings. And if some of them be found to border on blasphemy, they will present still stronger proof of our position. But while we regret the necessity for quoting such irreverent words even to prove the fulfillment of prophecy, we assure our readers that we do not give the most blasphemous expressions that we have heard spoken, or have read in their publications. The columns of the *Truth Seeker*, published in Angola, Ind., are literally filled with the lowest and most vulgar infidelity. Its name stands, (or lately stood; we have not seen these papers in some weeks,) in the *Telegraph's* list of "weekly journals devoted to Spiritualism," immediately above the *Crisis*, published in Laporte, Ind., by "Rev. Henry Weller." The *Truth Seeker* is now published professedly without an editor, one intent of which is that it gives correspondents, who may be ignorant of the facts, the idea that they all occupy the office of editors of their own writings, and is of course designed to be a popular feature. But the truth is that the mat-

ter for a paper can no more be compiled without an editor than it can be printed without a printer; it can no more edit itself than the types can set themselves, or the press work itself. Every number that we have seen, contained editorial notes and notices, generally by A. P. Bowman, who is really the editor, and sometimes by the printer, who acts as editor as occasion requires, or in the absence of Mr Bowman, who is also a lecturer. Not long since a communication was divided in two numbers and an apology offered to the writer therefor. This could not be done without agency, and was, of course, the work of the acting editor. A number of this paper published during the present year, (1857,) contains an editorial note by Mr. Bowman to a correspondent in which he speaks of his paper as follows:

"Our columns are open for a fool or a wise man; for the orthodox Devil or God, or for those who are more friendly and kind to each other than this God and Devil dare be."

The correspondent to whom this was addressed in setting forth the glories of the *reform* movement in "Berlin Heights, Ohio," says:

"We shall combine in one the lecture room and the ball room, and shall seek to promote integral and harmonious development. . . ."

"We have a Free Discussion Hall where the most radical and generally obnoxious sentiments are uttered with impunity. Orthodoxy, once proud and powerful, feebly totters over its grave, already dug—while Spiritualism and Infidelity stalk abroad at noon-day."

In another article by Mr. Bowman, the whole of

which is reviling Christianity and the gospel system, he speaks of the hymn commencing with the words, "Come ye sinners, poor and needy," as follows:

"It is generally sung to encourage sinners, who have conscientious scruples about the justice of saddling their sins onto Christ, to induce them to trust in Christ, in the face of their conscience and better judgment."

But this publication and its correspondents, are not alone in the work of spreading infidel sentiments. To such names as Dr. Hare, and Dr. Weisse scores might be added, prominent as Spiritualists, who are openly and professedly infidels. The extract before given from Dr. Weisse is from a lengthy article, in which he labors to show that the writings of the Old and New Testaments are but a transcript of heathen fables, and he says that spirits and mediums do not contradict his view of the Scriptures; and a correspondent of one of the New York Spiritual papers, speaking of Dr. Hare's work, claimed that he had done more to overthrow the Bible than any other man of the age.

A. J. Davis says:

"In the Hebrew and Christian Scriptures it is affirmed that sin is the transgression of the law. But by an examination of nature, *the true and only Bible*, it will be seen that this statement is erroneous. It gives a wrong idea both of man and law. . . . It will be found impossible for man to transgress a law of God."

But the open and professed infidels are not alone guilty of promulgating such sentiments. Those Spiritualists who profess to believe the Bible, and amongst them clergymen, teach doctrines subver-

sive of its most vital truths. This most clearly shows the fulfillment of the prophecy. They have, even while yet professing christianity, departed from the faith, giving heed to seducing spirits and doctrines of devils.

The course usually pursued to destroy the authority of the Bible, is first to affirm that there are essential truths that are not taught in it. These are found in the teachings of "the Spirits." When the candidate for "*progression*" has safely mounted this platform, and imbibed a due reverence for the spirits, they next teach that parts of the Bible are not true. By this time the *reformer* is prepared to believe that his reason is the test, and his wisdom the most perfect that he can find: that in reading the Bible he must discriminate between what is true and what is false. And we find invariably that that is pronounced false which is in opposition to the teachings of the spirits: of course their teachings are the sole test, and they henceforth are made to occupy the place that the word of God ought to. It is truly singular to behold those who ridicule the believer in the Bible, pronouncing him a slave, afraid to be guided by reason, &c., themselves led by the various teachings of spirits, on whose testimony they rely with implicit confidence, on points beyond the range of their observation, and concerning which they have no data from which to reason but the testimony of "seducing spirits."

In the work of overthrowing the Bible, various substitutes have been offered, and new versions commenced by spirit dictation. To prove the necessity of this, it is affirmed that there is an *internal* or *spiritual* signification to the language of

the Scriptures: that they cannot be understood by the mere reading of the words. This is an abuse of God's word that, we regret to say, is countenanced and upheld by the teachings of the various denominations of Protestants. And in so teaching they as truly hide the Scriptures from the masses as the Catholic church has. If we take, for instance, a few plain words, as life, death, immortality, destruction, &c., and give them their plain, obvious meaning, the same that is given to them in other books, and in the dictionaries, "the Bible argument for Spiritualism," as it is termed, would vanish in an instant. But with it would also vanish some of the most cherished doctrines of the churches. That there are figures and symbols in the Bible, none deny, but the symbols are so explained that they are easily understood. It is also true that almost every book and writing now extant, contains figures, but that does not change the significations of the words used. If all the doctrines based upon such an abuse and perversion of the word of God were discarded or overthrown, the world would be greatly benefitted thereby. And if the churches will uphold their unscriptural dogmas, merely because they are popular, when it is so evident that they are the pillars and ground of Spiritualism, they must bear their portion of the blame of this iniquitous work with the Spiritualists who have only to use the arguments furnished to their hands by professors and doctors of theology.

But these pretended versions of the Scriptures thus far have been abortive attempts to pervert and destroy the testimony of the word on points of vital importance, or else a mere display of high-

sounding, unmeaning words. As an instance of the perversion of language, see the following from the "Healing of the Nations":

"All are outcasts from heaven as light and love are cast out of Jehovah."

That sinful, rebellious man, who by transgression of the law of God is treasuring up to himself "wrath against the day of wrath and revelation of the righteous judgment of God" is an outcast from heaven in the same sense and manner that love is an emanation from the God of love, is really absurd. No one could harbor the idea for an instant that had a particle of faith in the holy Scriptures.

Accounts of the greatest acts and events are given in the Bible in plain, simple language. Take the record of creation for an example: [Gen. i, 1-5:] "In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, let there be light; and there was light. And God saw the light that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night, and the evening and the morning were the first day."

Here are facts, the greatness of which the minds of the wisest can never comprehend, expressed in language that a child can understand. The whole history is a model of simplicity. With these verses contrast the first verses of a record of creation professedly given by an exalted spirit, under the imposing head of "Disclosures from the Interior." (By request we give the entire chapter.)

"In the beginning God the Life in God the Lord in God the Holy Procedure inhabited the dome, which, burning in magnificence primeval and revolving in prismatic and undulatory spiral, appeared, and was the pavilion of the Spirit: in glory inexhaustible and inconceivable, in movement spherical, unfolded in harmonious procedure disclosive.

2. "And God said, Let good be manifest! and good unfolded and moral-mental germs, ovariums of heavens, descended from the Procedure. And the dome of disclosive magnificence was heaven, and the expanded glory beneath was the germ of creation. And the Divine Procedure inbreathed upon the disclosure, and the disclosure became the universe.

3. "And God called the Disclosing Firmament heaven, and the disclosed creation he called earth.

4. "And God said, Let Mechanical Procedure be! and movement, rhythmical, harmonical, melodical, unfolded from the firmament. And the movement thereof in the moving creation was time.

5. "And God said, Let there be space! and the firmament was separated from the emanation, and the firmament, unmoved, appeared, and the emanation unfolded within the procedure. And the firmament is manifest Infinitude, and the emanation separated, is encompassed space."

6. "These are the generations of creation in the day that Jehovah God created the heaven and the earth: and behold the creation was one earth and the dome of disclosure one heaven.

7. "And God said, Let there be light! and the Divine Procedure unfolded a luminary unto the ethereal which divided the emanation from the firmament. And the Intelligence was light.

8. "And God said, Let there be heat! and the breathing life thereof descended.

9. "And God said, Let there be movement of moving Energy! and life descended, interanimate, comprehending Creation, and there was movement spherical from the heaven of disclosure.

10. "And God said, Let there be center given! and from the Divine Procedure descended the arm of strength

unto the right and the arm of strength unto the left; and from the arm of strength at the right proceeded vital-electro motion and communicated polarity; and from the arm of strength at the left proceeded re-attractive electro-magnetic force and created the horizontal; and the horizontal became the axis and the points thereof the poles.

11. "And God made two great lights to rule the Zodiac, and to be for creative disclosure, disclosive manifestation, manifest glory, glorious radiation, interpenetrative aggregation; and thence vortices, vortical suns, suns of vortices, solariums, vortical planetariums, planets, floral universes, universal paradises, paradisaical heavens, heavens of spiritual universes, celestial heavens, seraphic habitations, seraphimal universes, cities of heavenly seraphima, and final consociative universal intelligence in unity of innumerable individuality, in triunity of unfolding universes, adorning and ascending in beatification unto eternal life.

12. "This is the Genesis of Nature;—not uncreated or self-originated, but created;—not the progressive, upgrowing, upheaving, upmentalizing, upspiritualizing, upreaching struggle of a germ;—but condescension infinite, creation voluntary, and bestowment merciful, of the Divine Creator; to whom be given adoration immeasurable and eternal! world without end!"

Such a piece of nonsense—such a stringing together of words without meaning, we venture to say, cannot be found beyond the limits of Spiritualism. And it is truly strange that any one that has capacity to pronounce these meaningless phrases should think it an improvement of the Holy Scriptures!

A correspondent of the *Spiritual Telegraph* calls special attention to the book entitled, "The Healing of the Nations," and says:

"It is not only the 'Book for the millions,' as our worthy friend Tallmadge says; but in my estimation it is the 'Book of books,' transcending in mer-

it, in the beauty, purity, loveliness, truthfulness, and grandeur of its philosophy, the Bible, by more than two thousand years in the time of progress."

What has now been adduced is sufficient to show that Spiritualism is destroying the faith of the Bible, setting it aside for teachings more pleasing to the carnal mind. We have stated that they taught doctrines contrary to the Bible, some of which we will notice.

Their doctrine is a denial of Christ. Says the scripture, "Whosoever denieth the Son, the same hath not the Father." 1 John ii, 23. To give the name or ascribe the honors and power to others that belong to Christ is surely denying him; for, according to the Bible, it is impossible to find his equal in nature and office. But quotations already given show that others do claim the name and profess to have the power possessed by him, and some claim still greater power. Says the "Healing of the Nations," p. 74:

"Man is his own saviour—his own redeemer. He is his own judge—in his own scales weighed."

Were this last sentence true, it is fair to presume there would be but very few "found wanting." Not that their characters are made to conform to a perfect balance, but "their own scales" are adjusted to suit their characters. If this teaching is not a parallel to that of the serpent, "Ye shall be as gods," we know not how its parallel would be recognized.

The prospectus of the *Truth Seeker* says:

"It shall be the organ through which the christs of the last dispensation will choose to speak."

Could there be a more perfect and complete fulfillment of prophecy than this? A correspondent of the same paper says they have concluded to

"—Analyze the laws of cause and effect, be good philosophers, study our own being, let God and Jesus go, and redeem ourselves and progress in eternal happiness."

The scriptures say that God is the judge of all, and Jesus is the author of salvation; but Spiritualism teaches that man is his own judge, and his own saviour and redeemer, and then in presumptuous blasphemy boast that they will "let God and Jesus go." We firmly believe that the day is approaching when they would gladly give worlds to have the Lord return in mercy to them. But Oh! it will then be too late. Now is the time—the only time. They know not what they do to thus abuse his mercy, while it is graciously offered: soon it will be withdrawn and unmingled wrath will be their portion.

It would seem to be some relief to this dark picture if the utterance of such sentiments was confined to open blasphemers—those who scoffed and mocked at all that is good. But it is not. He who declares the end from the beginning, has described those who have a form of godliness, that they give heed to doctrines of devils. And his words are fulfilled. From lectures on "Spiritual Science" by "Rev. R. P. Wilson," the well-known medium and lecturer, we extract the following:

"Although as a believer in true spiritual philosophy, we cannot receive the orthodox views of salvation, yet we recognize the birth of a Saviour and Redeemer into the universal hearts of humanity,

wherein truly the deity is incarnate, dwelling in the interior of man's spirit. We believe that each soul of man is born with his or her Saviour within them, for as man is an embodiment of the universe in epitome, he contains in his central nature an incarnation of Deity. The germ of immortal unfoldings resides within the spirit of it, which needs only appropriate conditions to call forth the expanding and elevating powers of the soul."

We pass to another point, not because our material is exhausted on this, but the proof offered is sufficient to establish it.

They deny the Holy Spirit. Every Spiritualist lies under this charge who quotes the scriptures referring to the gifts and power of the Holy Spirit, and applies them to Spiritualism; for their whole system rests upon the proposition that the spirits communicating are the spirits of the dead; therefore in applying those scriptures to such spirits, they really make the Holy Spirit of God and the spirit of a dead man identical! Some may think we are unfair in this conclusion, thinking they would not endorse anything so monstrous and absurd. But if any think there is anything too monstrous or absurd for Spiritualism to endorse and teach, we refer them to the following, which we think will correct such an impression. It is from Dr. J. B. Dods' report of a case of healing by spirit power, already quoted from, wherein he called Christ the "Master Medium." This extract is intended to show by what power the healing was effected. The spirit communicating professed to be that of his own father:

"John, there are seven of us now visible to you.

All are familiar to your mind except two. These are the mother and brother of Betsy. Her father present you well know. Her parents and brother are very anxious to have her cured; have sought us out, and we are come to visit and instruct you how to proceed to make her whole. It will require seven spirits to effect it, acting through seven human beings. We seven might possibly effect it through you alone, but it would be very difficult, because her diseases are various and complicated, and two of them are incurable by human skill. You will therefore call up from the audience the following persons: Jane Cook, Jonathan Nickerson, William Atkins, Phineas Freeman, Betsy's husband; and Mr. Hutchins, a medium, must be there; yourself will make the seventh. Form the circle, and you and Hutchins lay your hands upon Betsy's head. We seven will appear and act upon each of the circle. You will proceed as directed, and she will arise and walk with *strength and firmness, a healed woman*. No spirit ever goes alone to cure a human being, or to execute a command. They go by sevens—these seven constitute the Holy Spirit. '*The seven lamps before the throne are the seven Spirits of God sent out into all the earth.*' Remember this, my son, and they have each seven eyes, which only means a perfection of sight. These seven spirits do not always mean the same individuals, but any seven of the myriads before the throne selected and sent as we now are. Mr. Hutchins will see us and describe us before the audience. Declare these glad tidings to Betsy, and announce to your audience this evening what you are instruct-

ed to do, and appoint the night when it shall be accomplished."

The spirits of any seven dead men constitute the Holy Spirit! And Dr. Dods is styled a "Christian Spiritualist." Is not this a doctrine of the devil? Yes; the "father of lies" is manifest in such teachings. And it is astonishing that any one that has either reverence or reason left should endorse such things. It sometimes seems to us as though Satan presumed even on the confidence of his own followers in giving utterance to such statements. It shows also the fulfillment of other scriptures yet to be noticed.

They deny the doctrine of punishment for sin. The Bible informs us that when God created man and placed him in Eden, he told him that if he disobeyed him he should die. We find this penalty for transgression confirmed in many scriptures. "The soul that sinneth, it shall die." Eze. xviii, 4. "The wages of sin is death." Rom. vi, 23. Who would imagine, from reading the works of Spiritualists, or even those of the popular authors of the day, either secular or religious, that death was an enemy, a curse, a fruit of sin? A popular author makes an apostrophe to death as follows:

"O death! thou art lovely. O death! thou art grand. Now I see that man was made in the image of God. Life may deface it, but death restores it. The impress of the Divinity is here."

If this were true, Jesus would again deface the image of God when he raised his saints from the dead! The *Spiritual Age* says:

"There is, strictly speaking, no such thing as

death, in the popular signification of that term. Death, so-called—the death of the human—is a veritable *birth* into a higher life. It is a change in the *condition*, consequent upon outward dissolution. . . . The REAL man survives the process intact, and still exists in full life and consciousness, upon a plane beyond—far beyond—the reach of fire and flood."

The scripture, corrected by this standard, should read: The soul that sinneth, it shall be born into a higher life! The wages of sin is a transition to a more elevated plane of being! This is comforting to sinners, no doubt, for the present; but when the penalty of God's holy, just and good law shall be inflicted, and the sinner dies, even the second death, how miserably foolish and vain will appear the perversions of God's word on which he has staked eternal life! Truly, "they know not what they do."

The "Healing of the Nations" says:

"At the death of the outer body the true life of the inner spirit commences."

Thus, again, we may paraphrase the threat of the Lord to Adam: "In the day thou eatest thereof the true life of thine inner spirit shall commence." If our professed Christian friends discover the counterpart of their systems of theology in such teachings, we hope they may be led to consider well its opposition to the word of God. The rudiments of Spiritualism have been taught in the pulpits throughout the length and breadth of the land. And it is vain for those ministers to try to pull down the superstructure, and denounce it as evil, who guard and defend the foundation with such a jealous care. If they would successfully oppose it, let them first acknowledge the plain and scriptural facts, that a

dead man is dead, and that the living know more than the dead: [Eccl. ix, 5:] that death is an enemy, brought into the world by the deceptions of the devil, and that life is a blessing, and Jesus a friend, by whom we may have it eternally. Eternal life! how rich, how glorious the prospect! Sure to them who seek for it through Christ. Rom. ii, 7.

They destroy all distinctions of right and wrong. "If the foundations be destroyed, what can the righteous do?" God requires us to perfect holiness in his sight, and to purify our souls in obeying the truth; but if there is no choice of action, or no difference worthy of notice between the principles of truth and error, right and wrong, how shall we assure our hearts before God? The teachings of Spiritualism are truly destroying the foundations, by denying the distinctions of right and wrong, and affirming that no evil consequence can result from any course of action. The correspondent of the *Telegraph*, already noticed, who elevated "the Healing of the Nations" so far above the Bible, further says of it:

"According to its teaching, no place is found in the universe for Divine wrath and vengeance. All are alike and for ever, the object of God's love, pity and tender care—the difference between the two extremes of human character on earth being as a mere atom when compared with perfect wisdom."

This is not merely the sentiment of the correspondent of the paper; he characterizes truly the teachings of the book, which is a standard work of Spiritualism. That there is a wider difference between God and the very best of the human race, than there is between the two extremes of the hu-

man race, we do not deny; for God is infinite in every perfection, while man is imperfect at best. But to argue from hence that God disregards the distinctions of character, or will not vindicate his laws and punish the guilty, is but shallow reasoning, to say the best of it. Abraham passed a different judgment on the ways of God, and doubtless his perceptions of truth and justice in this matter were as acute as those of the spiritual authorities. He said, "That the righteous should be as the wicked, that be far from thee: shall not the Judge of all the earth do right?" Gen. xviii, 25. Instead of giving us an exalted view of the holiness of the Supreme Being, these spiritual teachings really place him below our estimate of a good, worthy man. We do not conclude that a man, because he is wise and good, will overlook and disregard all difference of action and character in his children or in his fellow-men. He who is the lowest and most debased will least regard these distinctions. Can we respect the man who places the same estimate upon the thief that he does upon the honest man, or regards the murderer in the same light that he does the innocent and inoffensive? We cannot. Such declarations deny, not the Bible only, but every principle in reason or revelation on which the stability of the Divine government depends. The same sentiment is taught by A. J. Davis, in a lecture on the "Philosophy of Reform," from which the following is an extract:

"Reformers need to understand that WAR is as natural to one stage of human development as PEACE is natural to another. My brother has the spirit of revenge. Shall I call him a demon? Is

not his spirit natural to his condition? War is *not* evil or repulsive, except to a man of peace. Who made the warrior? Who made the non-resistant? Polygamy is as natural to one stage of development, as oranges are natural to the South. Shall I grow indignant, and because I am a monogamist, condemn my kinsman of yore? Who made them? Who made me? We both came up under the confluence of social and political circumstances; and we both represent our conditions and our teachers. The doctrine of blame and praise is natural only to an unphilosophical condition of mind. The spirit of complaint—of attributing ‘evil’ to this and that plane of society—is natural; but is natural *only* to undeveloped minds. It is a profanation—a sort of atheism—of which I would not be guilty. And all our religions, all our schemes of reformation, operating on this superficial plane, need the very elements which are necessary to reform.”

Revenge, war, polygamy, and every violation of the principles of morality or the Law of God, may not be blamed. In the same lecture he says, “It will be found impossible for man to transgress a law of God.” Thus according to nature, “the true and only Bible,” it is impossible to do wrong! To call war, polygamy, &c. evil, is “a sort of atheism!” It is unnecessary further to pursue this point. Any further “*progress*” in this direction seems almost impossible: they may go further in *practice* than they have yet gone, but the *theory* of lawlessness is fully developed.

They deny the resurrection of the dead. It is generally assumed that the *real man* does not die,

and that which returns to earth never rises. A denial of the resurrection is a consequence of holding their views of the state of the dead. And we find that all those, whether Spiritualists or not, who teach the immortality of the soul and the consciousness of man in death, in a measure deny the resurrection, general judgment, &c.; for if the righteous enter into “fullness of joy” at death, a resurrection would be of little consequence; and if the wicked sink to the pains of hell when they die, a future judgment would succeed their punishment, and of course be no more than a farce. This view reduces the glorious promises of the coming of Christ, the establishment of his kingdom, and the resurrection of the dead to mere cyphers, possessing no real value in the plan of redemption.

Some have endeavored to avoid this charge, by denying only a *general resurrection*, and construing the scriptures which speak of the resurrection so as to mean the rising of the *spirit body*, which, they affirm, is developed, and rises as Christ arose, on the third day after death. But this theory is contradicted by the *facts* or *phenomena* of Spiritualism, according to the following correspondence of the *Telegraph*. It is dated, Watertown, N. Y., July 18, 1857, and relates to the death of the daughter of the writer.

“In a short time she left us but not for ever. No, in a few short hours she came, attended by a friend. Mrs. Mayo, the medium, was controlled to come to our residence at this time. She is a healing and speaking medium, and through her the spirit of Oliver Wilcox spoke to us and said our daughter was with him, and that he would aid her

in arranging her own funeral. He did so. We don't mourn as those without hope; for she yet lives and communicates with us."

This is a complete contrast with the hope of the Christian, as may be seen by reading 1 Thess. iv, 13-18.

We trust that the testimony presented fully sustains our position in regard to the character of the spirits. By the perfect rule, the word of God, it is shown that what they teach could not be characterized better than it is by the Apostle—"doctrines of devils." In regard to their power and disposition to deceive, we have one more class of evidence to present, viz., the admission of Spiritualists. *According to their own statements the testimony of the spirits cannot be relied on.*

In a discussion of the subject last Summer with one who claimed to have been the first Spiritualist in the State of Michigan, (Mr. Hobert of St. Joseph county,) he made the following remarks:

"The spirit sometimes *assumes* the name of an individual belonging to the same church to induce them to hear; this is necessary with some who are so bigoted they would not believe unless a name was assumed which they respected."

This was an admission that we did not suppose any intelligent Spiritualist would make; and any such assumption would avail nothing if the person spoken to believed what the Bible says, that "the dead know not anything." Eccl. ix, 5. That they often do deceive those who seek to them, is beyond all doubt; and to ward off the force of this fact, the flimsy covering of doing evil that good may come, is thrown over them. *They are good, but*

it is *our* weakness and bigotry that causes them to profess to be what they are not! They are obliged to deceive us for our benefit, and lie us into the truth!

The following appeared in the *Spiritual Age* last July. The points of interrogation, and remarks in brackets show that the editor considers it a deception; but we know not why these *appearances* and *communications* are not as reliable as those given in the *Age* to prove the truth of Spiritualism.

"*Alleged return of the angels.* Mr. Van Deusen of this city, desires us to say that the Angels that were wont to appear to the Patriarchs have appeared to himself and wife at his house; and that they have communicated "most important intelligence from the seventh sphere."(?) Mr. S. insists that the divine messengers have come to him under circumstances which render it impossible that he should be mistaken, [we think a mistake is possible,] that they have revealed certain important and fundamental principles (?) of a new social order to be established on the earth, and wherein the conjugal law will be rightly understood, and the relations of the sexes properly adjusted. Mr. Van Deusen and his wife desire us to say, that they are anxious to communicate to all lovers of truth what they know of this important subject, for which they will charge nothing. [That's a popular feature.] Any well disposed person who may wish such information as they can give, is at liberty to call at 164 Taylor St., where no tests need be expected."

The following remark from Dr. Hare shows that he also believes there is danger of being deceived by them:

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"There was a difficulty, undoubtedly, in knowing precisely how it is, even upon the testimony of spirits, because spirits there occupying different spheres and immensely differing in their degree of development, accordingly *give discrepant accounts* of the matter. We must first identify the spirit and determine his trustworthiness before we could accredit his testimony. We must observe the same rules of evidence, apply the same tests, and have the same care in ascertaining their identity and veracity we do in like matters here."

But Spiritualists do not observe the same rules nor apply the same tests, neither is it possible for them to do so, though they sometimes profess to. Dr. Hare seems to consider *himself* safe from deception, as will appear by the following remark:

"He thought it impossible that he could have been deceived. It was not likely that any spirit would, in such a convocation, where Washington, Franklin, his father, and mother, and others were present, assume a false character and name to deceive him, any more than it was possible for any individual to assume to be and speak as some one else, at a town meeting, without being detected."

But Dr. Hare *assumes* that "Washington, Franklin, his father, and mother, and others were present," for he has not the same means of determining the identity of persons that he would have in a town meeting. We have attended many town meetings in years gone by, but we never yet knew any man to speak in such meetings in the name of his neighbor. But such things often take place in the "circles," if we can credit the testimony of Spiritualists.

In the *Spiritual Telegraph* of July 11, 1857, the leading editorial is "On the Identification of Spirits." The following is the commencement of the article:

"The question is continually being asked, especially by novitiates in spiritual investigations, How shall we know that the spirits who communicate with us are really the ones whom they purport to be? and for want of a satisfactory answer many minds are thrown into perplexity, and even doubt as to whether the so-called spiritual manifestations are really such. In giving the results of our own experience and observation upon this subject, we would premise that spirits unquestionably can, and often do, personate other spirits, and that, too, often with such perfection as, for the time being, to defy every effort to detect the deception. Not only can they represent the leading personal characteristics of the spirits whom they purport to be, but they can relate such facts in the history of said spirits, as may be known to the inquirer, or to some one else with whom the communicating spirit is or has been *en rapport*. And this, in our opinion, is done so often as to very materially diminish the value of any specific tests that may be designedly instituted by the enquirer for the purpose of proving identity; and if *direct* tests are demanded at all, we would recommend that they be asked for the purpose of proving that the manifesting influence is that of a *spirit*, rather than to prove what *particular* spirit is the agent of its production."

So it appears that all their talk about "tests" and "test mediums" is not to be depended upon. The "experience and observation" of the editor of the

Telegraph entitles his testimony to as much credit as that of any Spiritualist in the country. According to his testimony we can only assure ourselves "that the manifesting influence is that of a spirit," which we would not deny, but we cannot ascertain "*what particular spirit*" is communicating, as they "personate with such perfection" as to "defy every effort to detect the deception." This is all that we have ever claimed, or could claim, to prove the fulfillment of the prophecy; they are seducing spirits. The following from the same article is equally expressive of their characters and actions:

"From much experience and observation, however, we are satisfied that if after having received, in all good faith, such messages directly from the spirit friend whom it purports to be, we proceed to inquiries about matters of theological faith or speculative philosophy, or even about such practical concerns of human life as may involve the ambition, conceits or prejudices of other spirits than the one with whom up to that moment we have been talking, then *other* spirits who may be more nearly related to, and who may have more perfect control over, the medium, will most probably assume instantly the name and position of our friend, pushing the latter aside, and will set forth his own theories, fancies, and probably falsities, using the name of our friend, and all the confidence we may have gained in the latter's identity, by way of enforcing what he would have us believe. And we receive the communication perhaps with the utmost surprise that our friend, in passing into the spirit world should have so soon changed his opinion on that particular subject!"

All questions of "theological faith," "speculative philosophy," or even of "such practical concerns of human life as may involve the ambition, conceits, or prejudices," of some wicked spirit, will cause such *ambitious, conceited and prejudiced spirit* to *push the other aside*, take his name and send his falsities and forgeries abroad to be devoured as "divine revelations." We need not carry our investigation of this point any further. We feel assured that there *is a test* which will "detect the deception." It is "the Law and Testimony" of God's word. "If they speak not according to this word it is because there is no light in them." We have shown that they do *not* speak according to this word, and that, by their own admissions too, there is neither light nor truth to be expected from them. Probably ninety-nine one hundredths of all the tests of faith upon which Spiritualists profess to be convinced of its truthfulness, would be proved fallacious by the above observation of the *Telegraph*. Professing to be led by "the most enlightened reason," they daily receive and credit what is most unreasonable. They would overthrow the word of God, and introduce as a substitute the caprices and fancies of some unknown evil spirit. They would dethrone God as "the Judge of all," and arrogate to themselves the prerogatives of that office. They would bring the Saviour from his Father's throne, where he sits a Priest to intercede for man, and be their own redeemers—their own saviours. They destroy the distinctions of right and wrong. They cast off moral restraint in the name of freedom, and make no difference between licentiousness and liberty.

The word of the Lord is fulfilled. We are in perilous times; iniquity abounds; the power of godliness is seldom seen; men are even now in perplexity; the nations are angry and becoming distressed. Soon will the judgments of God be manifest, and destruction sweep as a whirlwind over the earth, swallowing up the ungodly in everlasting ruin. How good is the Lord to mark out our path and set up waymarks so plain that we need not be mistaken! One of the plainest of these is the work of Satan now manifested in Spiritualism. May the Lord set home the truth to our hearts, that we may truly "discern the signs of the times."

By the prophecies examined we have shown that

1. We live at the time when these great wonders are to be expected; when the truth will be resisted as it was in the days of Moses.

2. The description of the locality applies to this country, where this work has arisen. See remarks on Rev. xiii.

3. False christs and false prophets have arisen.

4. They are under the influence of "seducing spirits."

5. Their teachings are the "doctrines of devils."

That they "show great signs and wonders," as the Saviour prophesied, we have not particularly noticed, as no evidence from us is needed on that point. The facts of the physical manifestations are placed beyond a doubt. In proof that there is often shown super-human power and intelligence we can refer to the spiritual papers, which have abounded with evidences, and to the experience of Gov. Talimadge, Judge Edmonds, Dr. Hare, and hun-

dreds, yes, thousands of others, in every part of the country, and in foreign countries. No fact can be better attested. Thousands have been convinced by the manifestations of power alone. We have sometimes wondered that any would be deceived by such displays of power, when the Scriptures plainly point them out, and give warnings that all may understand. But again we notice that there is very little genuine faith in the Scriptures, in these days. The Scriptures say that in the last days perilous times will come; men will have the form of godliness, but deny the power thereof; iniquity will abound and the love of many wax cold; and they that live godly in Christ Jesus shall suffer persecution. But men believe that in the last days iniquity will not abound; the State will protect the church from persecution; the world will be converted; and that it will *not* be as it was in the days of Noah and Lot. The Scriptures say that in the latter times some will depart from the faith, giving heed to seducing spirits and doctrines of devils; and many who have long taught that the Bible is the word of God, now reject the doctrines of the Bible for the teachings of these deceptive spirits. And the truth has been so perverted that many profess to be converted from infidelity to a belief in the immortality of the soul by the influence of Spiritualism; and learned Doctors and Professors who have failed to find evidence in the Bible to sustain this unscriptural notion, now gladly hail this new ally by which alone they can maintain the position they have taken before the world. In a sermon by "Rev. A. D. Mayo, in the Division-St. Church, Albany," he says:

"We, in America, were getting so far away from that sublime doctrine, in our life and theology, that human nature could endure it no longer, and by a great rebound has shown how the soul of man needs the assurance of an endless existence. I look upon the alliance of this movement with mesmerism as accidental and temporary. The tipping tables and rattling wainscots will, in good time, be left with other prodigies in the hands of curious men of scientific leisure for experiment; but this great cry of the popular heart after a rational faith in immortality will shiver numberless churches, and burst the bonds of many a man now enfolded in materialism or petrified into theological marble. We shall learn out of it *what it means in the 19th century to believe in the immortality of the soul*; and it will be found that this doctrine will come to us fraught with vaster relations, suggesting larger duties, and elevating with nobler aspirations, than to the darkened masses of the early ages of Heathenism or middle ages of Christianity."

The Editor of the *Spiritual Age*, however, better understands the relation of table-tipping, &c. to this new theory—he knows that from such a diversity of views as is taught by the spirits, it would be impossible to reduce a system that any reasoning mind could embrace, and that all Spiritualists confidently and necessarily appeal to the evidence of physical power as the ground work of their theory. The Editor remarks:

"In discussing the subject of Spiritualism, the able author takes very comprehensive views of its developments and ultimate uses, regarding it as a 'great cry of the popular heart after a rational faith

in immortality.' He seems however to have overlooked the fact that this rapping, 'tipping of tables and rattling of wainscots,' is fast reducing our faith in immortality, hitherto but conjectural, to a *scientific* verity, and *thus constituting it* that 'rational faith' which the popular heart of the nineteenth century demands."

By reference to the reports of the Committees appointed to examine the Fox girls, and to enquire into the causes of the rappings, as well as to the experience of Gov. Tallmadge and others, it will be seen that Spiritualism arose and spread, not by the influence of the truths taught, but by the air of "mystery" which was thrown around it; solely by the evidence that the "raps" were not produced by the mediums. The Editor is doubtless right. By these alone their faith is reduced to a verity. The same is clearly shown by a writer in the *Spiritual Clarion*, as follows:

"Old sceptics who had stood the battery of a thousand pulpits, have surrendered at the tipping of a spirit-hand on their unconscious tables. * * * The little pine wainscot that shook the air in a small room in Rochester, has echoed to the ends of the earth, and shakes old creeds like the judgment thunders."

But God has spoken on this subject. His words are plain, and easy to understand, though they may not, like the words of the Enemy, meet the applause of the "popular heart," or even penetrate the "theological marble" upon which the ecclesiastical edifice of modern times is built. The Lord says, "The soul that sinneth it shall die." Spiritualism is based upon the first doctrines that th

Devil ever taught to man. "Ye shall not surely die." Since that time the immortality of man, or endless life in sin, has been his favorite doctrine. Amongst the heathens who did not like to retain God in their knowledge, it flourished under the name of the immortality of the soul. When the "Man of Sin," the Roman hierarch arose, this doctrine, with many other corrupting influences of heathenism, was engrafted into the creed of the professed Christian Church, and henceforth became the foundation of a belief in purgatory, and the means of the aggrandizement of the priesthood. Protestants inherited it from the Catholics with but very little modification. More modernly it took the milder and more seductive appearance of Universalism; and lastly it has been more strongly developed as Spiritualism, with all its attendant wonders, falsities and dangers. A belief in the first proclamation of this falsehood, resulted in the expulsion of our first parents from the garden of Eden, and the loss of their lives: a sad comment on the teachings of the enemy. And the word assures us that the result will ever be the same. "The wages of sin is death;" says the word of God. "No!" says the enemy, "there is no such thing as death: it is only a transition to a higher life." The Lord says, "The soul that sinneth it shall die." "The soul is indestructible, and cannot die;" replies the enemy. Thus they defy the power of God, trusting in their deathless nature for an escape from the penalty of the divine law.

That manifestations of power, "signs and wonders" are produced by the enemy of righteousness to deceive the world and draw them away from the

truth, is plainly taught in 2 Thess. ii; though it is urged that this scripture does not refer to the present time. The word rendered *after*, in verse 9, signifies *according to*, and is so rendered in many other texts, and in this verse in some translations; hence it is concluded that it refers altogether to the manifestation of the Man of sin. But if the manifestation of that wicked one is according to or agreeing with (Webster) the working of Satan, it certainly shows that the working of Satan is not entirely confined to the revealing of that power; for a thing cannot properly be said to be *according to* the same identical thing. On the other hand, the construction of the chapter has given the reader to suppose that it was a question of time and referred exclusively to these days: for, (1.) The chapter introduces the coming of Christ. (2.) The word rendered *revealed*, according to both Greenfield and Robinson, signifies to uncover, bring to light, disclose, manifest, &c., and refers to the Man of sin in verses 6 and 8. (3.) The word rendered *coming* signifies coming, arrival, advent, &c., and is used in reference to the advent of our Saviour in verse 8. (4.) The same word, *parousias*, coming, or advent, is used in verse 9, but is not used in any of the preceding verses when the revelation of the Man of sin is spoken of. (5.) The words, "*even him*," are supplied, and if the passage is read without these, the "coming" in verse 9 seems clearly to refer to the "coming" in verse 8, which is the coming of the Lord. Beyond this many scriptures show that in the last days, just previous to the coming of Christ, there will be seducing spirits teaching falsehoods, false christs, and false prophets, showing great

signs and wonders. Whether the different Greek versions will justify the common reading of verse 9 we have not now the means to determine; but the different translations we have at hand all give it the sense of "according to." But allowing that it specifies manner instead of time, we think the conclusion is not altogether warranted that it refers exclusively to the works of the Papal power.

As the manner in which Satan works is now more fully understood, we think there is good reason to doubt whether the "pretended miracles" of the Catholic Church have all been mere pretense; for (1.) That wicked, persecuting power has ever claimed to have power to work miracles, and professed to work them; and multitudes have been led to the full belief of its errors by them. (2.) We have clearly proved that Satan works with miraculous power in the last days, as he did in the days of Moses and of Christ. (3.) The rise or manifestation of that wicked one is according to Satan's working with power and signs and lying wonders. Though Satan worked through the Magicians of Egypt, and through sorcerers in the days of the Saviour, and probably through the monks and friars of the Catholic Church, his working has never been so prevalent and extensive as in the last days. We speak of Spiritualism now as in its infancy, yet the evidences or phenomena upon which it rests are of the most startling kind, and so numerous and convincing to those who are open to such deceptions, that it is not to be wondered at that its converts are numbered by millions. It is "in the last days" that "men of corrupt minds, reprobate concerning the faith," resist the truth as Jannes

and Jambres withstood Moses: that is, by counterfeiting the works of God, and professing to be commissioned of him while resisting and perverting the truth of his word. It is in the last days, that the "Two-horned Beast" (the United States) works miracles to deceive them that dwell on the earth, and thus lead them on to the destruction threatened in the Message of the Third Angel of Rev. xiv; the last warning ever to be given to this wicked world. In this country has this work arisen, and is now spreading far and wide, even to all parts of the world. Thus we mark the perfect fulfillment of the prophecy.

The awful threatening of Rev. xiv, 9-11 refers to the pouring out of the seven last plagues in which is filled up the wrath of God. Chap. xv, 1. These are all poured out after the priesthood of Christ has closed and probation has ended; hence, they are said to be "poured out without mixture." Under the pouring out of the sixth plague, the nations are gathered to the battle of the great day of God Almighty, called the battle of Armageddon; and they are gathered under the deceptive influence of "three unclean spirits like frogs," which go out of the mouth of the dragon or Paganism, the beast or Papacy, and the false prophet or Protestant Republicanism. They are explained to be "the spirits of devils working miracles" thus showing again that Satan's great work of deception is in the last days. "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. xvi, 13, 14.

This is yet future, as we have said that the plagues are poured out after probation is ended. For this reason some suppose that the present work of evil spirits is not the fulfillment of prophecy, as they go forth under the sixth plague. But under the sixth plague they are seen going "out of the mouth" of these three great controlling powers, and it is evident to all that they cannot come out of the mouth of any power until they get into the body, and even into the heart; for out of the abundance of the heart the mouth speaketh. The second beast has two horns like a lamb, but he speaks as a dragon; that is, his profession is lamb-like, but his acts or laws are dragonic. It must be plain to every one that the *speaking* of any government is the enactment and execution of its laws. Therefore the fulfillment of Rev. xvi, 12-15, is when the work of Spiritualism is endorsed and maintained by legal enactments. And that this will take place we need not hesitate to believe when we consider what progress it has made for the last four or five years in this country, and how many eminent men and statesmen have become believers. Gov. Tallmadge and Judge Edmonds are the most prominent, because of the interest they took in it in its first stages. When Judge Edmonds first became a convert to Spiritualism it was a new and unknown theory, and of course unpopular; therefore he resigned his office as a matter of prudence. But many of the believers of Spiritualism are much better known to the American public than Judge Edmonds was previous to his conversion to that theory, but the times are so changed, and Spiritualism has grown and prospered so that it is not necessary to resign any position or

office on account of a belief in its teachings. The Spiritual papers some time since boasted of a large proportion of the members of Congress as believers. Thus the way is being prepared for the last great work in this country. The Emperor of France has been much interested, and an American medium by the name of Hume became a favorite at the French court. But to particularize is not necessary. It is going to all parts of the world, and receiving favor with the multitude wherever it goes.

We have briefly given our reasons for believing that the ecclesiastical or church power of this country constituted one of the horns of the two-horned beast of Rev. xiii. Like the civil power, or Republicanism, it is mild and lamb-like in profession, but upholding slavery and war, and testing the faith of their members and others by their creeds instead of the word of God. That they are eager for the honors of this world none can deny. Some of the most determined and pertinacious office-seekers in the country will be found amongst the clergy. They not only seek and hold the office of chaplain to Congress, and there pray that God will bless and smile upon the deliberations of those whose course is one of avowed wrong, and who uphold the most iniquitous practices, but they will take the field and pray to God that their armies may be successful in overpowering and killing their fellow-men. The members of the various churches vote for men to execute the laws of the land, they knowing those laws to be cruelly unjust. At the political gathering, the air is made to ring with the loud huzzahs of the professed followers of Christ, whose voices are scarcely ever heard at the prayer-meeting. Their

strongest sympathies are with Cæsar—their first acknowledged allegiance is to the laws of the land.

In tracing this subject to its conclusion we must necessarily notice the part these churches are destined to act in the coming struggle. And in order to this we must show the fulfillment of prophecy in their present fallen condition. We believe they are all members of the family of great Babylon of Rev. xiv, and xviii, and daughters of the "Mother of harlots" of Rev. xvii. The name Babylon signifies confusion; and in this sense we may safely appeal to all, if the Protestant churches, with their hundreds of different creeds, are not more fitly represented by this name than the Catholic church alone. This confusion was aptly noticed in an "anniversary sermon" in New York by Dr. Biddle of Pittsburgh, who thus speaks of the danger of the country from Catholic influence and the want of union and energy on the part of Protestants:

"A village in the West, for one half its population, which is Catholic, has one church and pastor, one Lord, one faith, one baptism; the other half, which is Protestant, has five or six pastors and churches, and each has his separate 'Psalm, doctrine, tongue, revelation, and interpretation!' Yet, 'God is not the author of confusion,' but of peace, in all the churches of the saints."

It must be humiliating to a Protestant doctor to place the Catholic church on the true scriptural ground, as he has above, and the Protestants on the ground that God's word condemns. And so manifestly unscriptural is their position that it has long been regarded as a fulfillment of prophecy by ob-

serving minds. The following testimony from the *Encyclopedia of Religious Knowledge*, is pointed and truthful, and well worthy of the careful consideration of every Bible student:—

"An important question however, says Mr. Jones, still remains for inquiry, 'Is Antichrist confined to the church of Rome?' The answer is readily returned in the affirmative by Protestants in general; and happy had it been for the world were that the case. But although we are fully warranted to consider that church as 'the MOTHER of harlots,' the truth is, that, by whatever arguments we succeed in fixing that odious charge upon her, we shall, by parity of reasoning, be obliged to allow all other national churches, to be her unchaste daughters; and for this plain reason among others, because, in their very constitution and tendency they are hostile to the nature of the kingdom of Christ."

Says Alexander Campbell:

"The worshiping establishments now in operation throughout Christendom, increased and cemented by their respective voluminous confessions of faith and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that Mother of Harlots—the church of Rome."

Said Lorenzo Dow:

"We read not only of Babylon, but of the whore of Babylon, styled the mother of harlots, which is supposed to mean the Romish church. If she be a mother, who are her daughters? It must be the corrupt national established churches that came out of her."

The justice of these remarks none will deny; and how far do they extend? The Protestant churches are the daughters of Babylon by birth; as we trace their origin to that body. And they are chartered and sustained by the government as really as ever their mother was. Why was the Romish church represented by a lewd woman or harlot? Of course by reason of the position she occupied. The name

denotes a woman of lewd practices; that is, having unlawful connection with men. And as a church is represented by a woman espoused to Christ, separated from the world to his praise and glory, the figure in the prophecy must denote that the church or churches referred to are alienated from Christ and have become connected with earthly governments. This is the position of the worldly, chartered churches of the present day; and herein is fulfilled the prophecy of Rev. xiv, 8: "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." This illicit intercourse is the declared ground of her fall. This worldly spirit, which seeks an alliance with the nations, which leans upon the arm of the civil law instead of leaning on Him who should be "her beloved," and which loves the praise of the world, led them to reject the Gospel of the Kingdom, or the good news of the coming of the Son of man. In Rev. xiv, this fact is barely announced. Some connect with this the cry of Rev. xviii, 1-4, but that is evidently in the future, and could not be given when the other was, at the end of the 2300 days of Dan. viii, 14, in the fall of 1844. There the Advent believers met with a disappointment as bitter as that suffered by the early disciples of Jesus when their Lord was crucified. That disappointment brought reproach, and the reproach turned the glorious and soul-cheering doctrine of the advent of the Saviour out of the churches. But in rejecting this doctrine they rejected the "*present truth*," and the consequence was what we might have expected from such a cause: the Lord rejected them from being his people. The antedi-

luvians had a test truth for their age; they rejected it and were destroyed. The Jews incurred the divine displeasure in the same manner. They professed to believe what the prophets had written, but they rejected their fulfillment. We will now briefly examine this question: Does the evidence exist that the churches have fallen?

The facts already noticed of their connection with the government fully prove it. Their interest is not in the cause of God. They are worldly, aspiring, ambitious, proud. By their charters they become political bodies. They profess to be reformers, but they carry on their proposed reforms even as the most wicked of the earth. Think of the quantity of rifles sent to Kansas by ministers and church-members to redeem that territory from the curse of slavery. So manifest is their departure from the principles of the gospel that admissions of the fact meet us in every direction. Prof. Finney of Oberlin said in 1844:

"We have had the fact before our minds, that in general, the Protestant churches of our country, as such, were either apathetic or hostile to nearly all the moral reforms of the age. There are partial exceptions, yet not enough to render the fact otherwise than general. We have also another corroborated fact: the almost universal absence of revival influence in the churches. The spiritual apathy is almost all-pervading, and is fearfully deep; so the religious press of the whole land testifies. It comes to our ears and to our eyes, also through the religious prints, that very extensively church members are becoming devotees of fashion—join hands with the ungodly in parties of pleasure, in dancing,

in festivities, &c. . . . But we need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us, to show that the *churches generally are becoming sadly degenerate*. They have gone very far from the Lord and he has withdrawn himself from them."

Orange Scott, the celebrated Wesleyan Methodist, said in 1846:

"The plainest principles of the gospel have slumbered for ages.

"The church is as deeply infected with a desire for worldly gain, as the world. At least there is *no perceptible* difference. Professors of religion are emphatically worldly-minded.

"The church are making a god of this world.

"Most of the denominations of the present day might be called churches of the world, with more propriety than churches of Christ.

"The churches are so far gone from primitive Christianity that they need a fresh regeneration—a new kind of religion.

"They have gone over to the world and have opposed what the world opposed.

"The world will never be converted by such a religion.

"Christians *pray* for the union of the churches, but *fight* against it."

The *Religious Telescope*, of Circleville, Ohio, in 1844, contained the following:

"*Great Spiritual Dearth*.—It is a lamentable fact, from which we cannot shut our eyes, that the churches of this country are now suffering severely on account of the great dearth, almost universally complained of. We have never witnessed such a

general declension of religion as at the present. Truly the church should awake and search into the cause of this affliction; for an affliction every one that loves Zion must view it. When we call to mind how 'few and far between,' cases of true conversion are, and the almost unparalleled impertinence and hardness of sinners, we almost involuntarily exclaim, 'Has God forgotten to be gracious?' Or, is the door of mercy closed?

"Look again, and behold the spirit of the world, how it prevails in the church. Where is the pious man who has not been made to sigh on account of these abominations in the midst of us? Who is that man in the political crowd whose voice is heard above the rest, and who is foremost in carrying torch-lights, bellowing at the top of his voice? O, he is a Christian? perhaps a class-leader, or exhorter. Who is that lady dressed in the most ridiculous fashion, as if nature had deformed her? O, she is a follower and *imitator* of the *humble* Jesus! O, shame! where is thy blush? This is no uncommon picture, I assure you. Would to God it was. My heart is pained within me while I write."

The *Christian Palladium*, of the same year said:

"In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blasts from the icebergs of the North—settling like an incubus on the breasts of the timid, and drinking up the energies of the weak; that lukewarmness, division, anarchy, and desolation are distressing the borders of Zion."

The *Congregational Journal* for the same year said:

"At a recent meeting of the Presbytery of Phil-

adelphia, Rev. Mr. Barnes, pastor of the 1st Presbyterian Church in Philadelphia, whose notes are so extensively used in our families and Sabbath-schools, stated that he had been in the ministry for twenty years, and never till the last communion had he administered the ordinance without receiving more or less to the church. But now there are no awakenings, no conversions, not much apparent growth in grace in professors, and none come to his study to converse about the salvation of their souls. With the increase of business, and the brightening prospects of commerce and manufactures, there is an increase of worldly-mindedness. Thus it is with all denominations."

"The report of the 'Michigan Yearly Conference,' published in the *True Wesleyan* of Nov. 15, 1851, says:

"The committee on Reforms ask leave to report: That the popular sentiment, 'the voice of the people is the voice of God,' has, in general, been false since man fell from holiness. Popular opinion is commonly wrong—it is the broad way that leadeth to destruction. The church is not only called out of the world proper, but of nominal christianity, and is to be a peculiar people—'the salt of the earth, and the light of the world.' Without her influence the world is lost: reason, philosophy, science, and all the imposing influence of eloquence and wealth in a carnal church cannot save it. The world, commercial, political, ecclesiastical, are alike, and are together going in the broad way that leads to death. Politics, commerce, and nominal religion all connive at sin, reciprocally aid each other, and unite to crush the poor. Falsehood is unblushingly uttered

in the forum and in the pulpit; and sins that would shock the moral sensibilities of the heathen, go unrebuked in all the great denominations of our land. These churches are like the Jewish church when the Saviour exclaimed, Wo unto you, scribes and Pharisees, hypocrites."

This is strong language, but the facts fully sustain it. The *Louisville Recorder* says:

"Though we have (at least among Protestants) no human priest or sacrificial altar, yet among us the social element and power of the church has become cramped, ice-bound, or entirely destroyed. We have become an assembly, not of living actors, but of silent, passive hearers. The church has become mere listeners to preachers—a roll of names baptized, permitted to take the Lord's supper, and expected to enjoy good preaching. Like the door on the hinges they come and they go. They are prayed for, and sung to, and preached to; and often sung and preached to sleep, if not to death. Thus, year after year, is this continuous round, this dead flat, over which not a breath of emotion passes to disturb the dull and decent monotony. The minister seeks not, and the church strives not, to 'grow up into him in all things, which is the head, even Christ, from whom the whole body fitly joined and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.' But relying on the preacher when he is gone, all is gone—the glory has departed."

A correspondent of a New York paper, writing from St. Louis, attending the Anniversary Meeting of the Pres. Gen. Assembly there, says:

"It is getting to be an immense job for a sojourner in our large towns to find his way to a house of God; and as to *poor residents*, (heaven take care of and save them,) if the doctrine be true that there is no salvation out of the church, the *poor* people are inevitably lost, for they can neither buy nor hire a pew in these hundred thousand dollar churches. Gentility is fast getting to be the only passport to heaven; as the depths of a man's purse, so are his chances for future glory."

The *New York Evangelist* bears the following testimony:

"To the shame of the church it must be confessed that the foremost men in all our philanthropic movements, in the interpretation of the spirit of the age; in the practical application of genuine christianity; in the reformation of abuses in high and low places; in the vindication of the right of man; and in practically redeeming his wrongs; in the moral and intellectual regeneration of the race, are the so-called *infidels* in our land. The church has pusillanimously left, not only the working oar, but the very reins of salutary reform, in the hands of men she denounces inimical to christianity, and who are practically doing with all their might, for humanity's sake, that which the church ought to be doing for Christ's sake; and if they succeed, as succeed they will, (?) in abolishing slavery, banishing rum, restraining licentiousness, reforming abuses, and elevating the masses, then the recoil upon christianity will be disastrous in the extreme. Woe, woe, woe to christianity, when infidels, by force of nature or the tendency of the age, get ahead of the church in morals, and in the practical work of chris-

tianity. In some instances they are already far in advance; in the vindication of truth, righteousness and liberty, they are the pioneers, beckoning to a sluggish church to follow."

Such a testimony from such a source is worthy of careful consideration. The church sluggishly neglecting even the calls of humanity, and leaving the practical application of genuine christianity to infidels! Surely the fine gold has become dim; the salt has lost its savor; their light has become darkness; the "city" is no longer "set on a hill" that it "cannot be hid;" but it is become "the city of confusion," (Babylon,) and the voice from heaven solemnly declares that Babylon is fallen, that great city, because she made all nations drink of the wine of her fornication." And even in this they "glory in their shame." They boast of their connection with politics as an evidence that they are going to evangelize the nation. But they are not elevating the politics of the nation to a level with christianity; they are lowering down christianity to the level of the most degenerate national policy. They swear to maintain, and vote for men to execute, a constitution and laws which authorize a declaration of war, and sustain the institution of slavery. At the same time they raise arms and equip soldiers to put down an institution which the constitution upholds, while the scripture says, the weapons of our warfare are not carnal, but spiritual. The effect of this unhallowed connection of politics and religion is thus graphically sketched by the *Presbyterian Herald*:

"There seems never to have been a time in the history of our country, when questions of religious

and political science were so mingled together as at the present. When we open a paper, it is often hard to tell at the first glance whether it is a political or a religious journal. In all parts of our land, but especially in the northern portions, the platform and the stump give excited utterance to theological dogmas; while the pulpit thunders forth political harangues."

It then gives a description of true religion and the place it should occupy, and continues:

"Such is the position of religion, and such her relation to politics and all other earthly things. But of late we have seen her descend into the heated arena, lose herself in the surging and tossing crowd, and when next she emerges, or rather, when her position is again occupied, 'tis no longer herself, but a drunken drab, wild with excitement, raves and retches and belches forth words of strife and scorn, bloodshed and bitterness, adding fuel to the flames of hatred and envy, and mocking heaven with daring blasphemy—essaying even to wield the thunders of Jehovah. When such a scene meets our troubled vision, we cry, Surely religion has been trodden in the streets, truth and righteousness lie bleeding in the dust. Alas! alas! has she perished forever? Shall we never more behold her beauty and feel her sweet attractions?"

A writer in the *American Baptist*, speaking of the tendency of that denomination says:

"I read some days since the report of proceedings in the recent Board meeting of the Missionary Union, and a splendid thing it is. *Rev. so and so D. D., Rev. so and so D. D.*, nearly thirty times in the preliminary proceedings of the first day; and

so on, to such a dizzy height of D. D's., that I gave up the count—profoundly penetrated with the thought that *we are a great denomination.* * * * Such things look well enough on the brow of the Mother of Harlots—but in the church of Christ—the Baptist church—O shade of Roger Williams—'where are we drifting?'"

One thing more we will notice as indicating the position of the various denominations of the day, which is their settled and determined opposition to the Sabbath of the Lord. Though most of them declare directly in their articles and disciplines that the ten commandments are binding, and constitute the foundation of moral obligation, they are unwilling even to have the fourth commandment preached in their houses of worship. In rejecting the Sabbath they not only act inconsistently with their own profession, but really disregard the authority of God, and make their religion a "mere expedient," according to their own testimony given in a Sabbath convention at Chicago, in 1854, as follows:

"As each of God's commandments rests upon all his authority, those who dispense with the Sabbath set aside all the authority of God on which the whole decalogue rests. Henceforth such men do not *obey* God at all. The rules of their churches may bind them to religious observances; education, habit, and a sense of their interests, may keep them to conventional decencies; but like children who always act from policy, and never from obedience to parents, their hearts are stripped of all those influences which bind and bow their wills to their Father which is in heaven. Their religion thenceforth becomes a mere expedient to get to heaven

by—mercenary in its motives, various in its morality, and the very fear of God is, with them, taught by the precepts of man.”

This language expresses the true condition and marks the course of the churches of the present day, though it was not intended for that purpose. The quotations given fully justify its application to them. And many others might be given; but we will let these suffice, as our object is not to enlarge on this point, but to notice it as a connecting link in the fulfillment of prophecy.

In Rev. xviii, 2 is another announcement of the fall of Babylon, with the additional facts that she “is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” And the same cause is assigned for her fall; her connection with the nations of the earth. In connection with this, a voice from heaven says: “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”

The particulars of this cry show that our application of Babylon is correct, as it is where numbers of God’s people are; and the fall referred to is a moral fall, as God’s people are called out after her fall, to escape her plagues that are to follow. And as the “spirits of devils” are now finding their way to the heart of the civil power, preparing the way for the utterance of oppressive, persecuting enactments, so are they also fast taking their places in these fallen, corrupt churches, which are even now becoming the habitation of devils, and the hold of foul spirits. A large proportion of the spiritual lecturers are ministers, and many others are believers;

some are preaching it to their congregations, and their meeting houses, dedicated to the worship of God, are frequently opened to their lectures, while they are denied to those who lecture on the Bible evidences of the signs of the times and the commandments of God. A writer in the *Christian Spiritualist*, a resident of Caraccas, Venezuela, said that the Catholic Archbishop and his priests had become converts; also that the President of Venezuela is a firm believer in and protector of Spiritualism. The *Spiritual Age* says that many prominent clergymen of that city, (N. Y.) are much interested, and hold private circles together to investigate it, where many convincing tests have been given.

The great reason why church members and ministers are so easily deceived by these spirits, is their ignorance of the Bible. The members have left the reading of the Scriptures to their ministers, while they have turned their whole attention to making money. The ministers have been trained in the theological schools to read Homer and Virgil, instead of the writings of the prophets and apostles. All unite in their efforts to please the world, and hold forth a religion without a cross, which fosters pride and gratifies their ambitious views. What little they read the Bible is, not with a desire to learn their duty there, but to find arguments to sustain their preadopted creeds, and to build up their several denominations. A visit from a “test medium” to a village, often fills the churches with the deepest surprise, and both ministers and members will sit for hours to listen to their seducing words, and to behold the manifestations, utterly

disregarding the precept of the Lord, to seek not unto them that have familiar spirits, and without once thinking that it is a subject of prophecy, and they are unwilling to believe the Bible statements concerning the dead which prove it to be a deception of the enemy. Where they have been found reasoning together concerning these things, an individual has quoted the words of the Scriptures, that "the dead know not anything," and that their love, and hatred, and envy, and all their thoughts are perished, and that they must wait for the resurrection from the dead for a revival from this unconsciousness, and they would avoid him as they would a contagion. Errors that are popular, though their origin can be traced to the superstitions of the heathens, are preferred to the plainest truths of the Bible, if a belief in them brings a reproach. And the churches, accustomed to lean on the government for support, find it easier to secure the favor of politicians by their votes, and thus get laws passed to uphold their systems, than to search the Scriptures for proofs, and thus sustain them by an appeal to the consciences of men. And on many points they have no Scripture proofs at all, and the law of the land is their only refuge. Thus in regard to the Sabbath; were it not for the enactments of the various State legislatures, the practice of Sunday-keeping could not be sustained for a single hour. In such cases they have rested on the laws of man till they seem to look on them as good authority. How easily has Satan taken them in this snare of popularity, and how easy now for him to work on their pride of opinion, and thus induce them to fully unite with this corrupt government

to enact and enforce iniquitous laws and unscriptural dogmas. Well may the student of prophecy expect that "an image to the first beast" will be speedily made.

The churches themselves have denounced "church and state" as an abomination to be avoided by all means; yet we find them already inseparably connected with the government. And when "the spirits of devils" come "out of the mouth" of the Two-horned beast, and receive the sanction of law, no one, who has noted the present fallen condition, or marked the tendency of the churches, can doubt that they will be ready to endorse that on which their temporal power and prosperity entirely depend. Then will Rev. xviii, 2 be fulfilled. Then will fallen Babylon have "become the habitation of devils, and the hold of every foul spirit." Then will the cup of her iniquity be full, and the honest hearted ones, who have sighed and cried for her abominations, will hear a voice from heaven saying, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Then will the work of Spiritualism be accomplished. All who do not "fear God and keep his commandments" will be deceived. And how awful the consequences! They "shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." Then will the voice of God again be heard, not to convince sinners of their obligation to keep his law, but to vindicate the honor of his government, and destroy them that have loved not the truth, but had pleasure in unrighteousness.

God has shown his love to them, but they have hated him. He has called, but they have refused. He has entreated, but they have mocked. He has threatened, but they despised his word. Jesus died for them, but they trampled on his blood. The Spirit of love and truth strove with them, but they grieved it away. The messengers of truth warned them, but they spitefully used and persecuted them. God's mercy has been abused, and his majesty insulted. Nothing then remains but for God to vindicate his justice, and give them the due reward of their works.

But a little space is now left for repentance, and who will receive the testimony? In view of these things is it not time for God's people to *strive* to overcome? to wrestle for the victory? to struggle for eternal life? to be zealous and repent of their lukewarmness, and walk in the Spirit from day to day? If we would abide that day, we must be holy and pure in heart; we must hunger and thirst after righteousness; our whole souls must pant for the living God, that we may love him with all the heart. O the horrors of that day, when God shall arise to shake terribly the earth! And it hasteth greatly. Then in vain may the charmers use their enchantments, for the Lord "frustrateth the tokens of the liars, and maketh diviners mad."

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you." May the Lord in mercy spare his people, and bring them through the perils of these times, and finally bring them to Mount Zion with shouts of victory, and songs of joy. Amen!

